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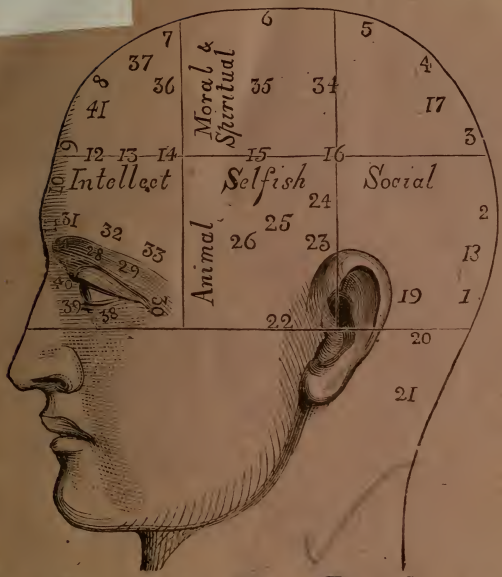
E MIRROR.



Professor P. Graham's

NEW SYSTEM

OF

Reading Character.

WITH RULE, CALIPERS & TAPE.

NOTE.—For No. 42 see depth of Animal Brain. The figures cannot be placed just as correct as we would wish, but reading the faculties will set this right. For instance, No. 4 (Self Esteem) would do about quarter of an inch higher up, and so on with some few others.

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THE MIRROR;

OR,

HUMAN NATURE

MATHEMATICALLY DISSECTED.

WITH HINTS ON THE IMPROVEMENT OF BODY AND MIND.

BY

PROFESSOR P. GRAHAM,

Editor, Author, & Orator, late of Edinburgh, Scotland.

"O wad some power the giftie gie us
To see oursel's as ithers see us.
It wad frae mony a blunder free us,
An' foolish notion."

"The proper study of mankind is man."

"How much better is it to get wisdom than gold."

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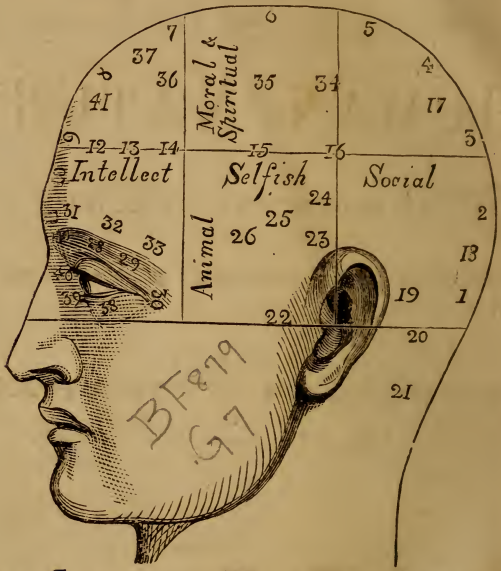
1873.

THE MIRROR.



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THE MIRROR.

1. Philoprogenitiveness.
2. Inhabitiveness.
3. Concentrativeness.
4. Self-esteem.
5. Firmness.
6. Veneration.
7. Benevolence.
8. Human Nature.
9. Comparison.
10. Eventuality.
11. Individuality.
12. Casuality.
13. Humorousness.
14. Ideality.
15. Sublimity.
16. Caution.
17. Love of Approbation
18. Adhesiveness.
19. Combativeness.
20. Marriage.
21. Amativeness.

22. Alimentiveness.
23. Preservativeness.
24. Secretiveness.
25. Acquisitiveness.
26. Constructiveness.
27. Weight.
28. Color.
29. Order.
30. Number.
31. Locality.
32. Time.
33. Tune.
34. Conscientiousness.
35. Hope.
36. Marvelousness.
37. Imitation
38. Language.
39. Form.
40. Size.
41. Agreeableness.
42. Destructiveness.

With the Authors Compliments
Prof. P. Graham Bergen Co. N.J.

Take depth of animal brain, with rule; 1 *to* 11 *are single faculties, to be measured with rule. All other numbers are the same at each side of the head, to be measured with calipers.*

TO THE READER.

Sir Wm. Hamilton says, "There is nothing great on earth but man, and there is nothing great in man but mind." This is a truism well expressed. I have (ever since reading Stone's work in opposition to Bumpology, in which he gives measurements to disprove it), taken measurements myself to prove that Phrenology is an indisputable science. I publish the same in this work, so that any person can take tape, rule and callipers and read the true character of any man or woman living. If the measurements do not agree with the facts, it will be an easy matter to overthrow my whole system. In this work will be found invaluable hints on the improvement of the human mind; so that the crime, political villainy, and the social depravity that is rampant in our midst, may be stamped out. The hints on health, on self-improvement, on how to make the most of talent, &c., to lovers, to husbands, wives and to parents, are of a most important character. Preachers, public instructors, teachers, &c., will find in this work food for thought. Read it over carefully, digest it thoroughly, and act on the advice given, and you will find that it will lay a foundation for a better state of things, spiritually, mentally, morally and socially.

INTRODUCTION.

TEMPERAMENTS.

MENTAL:—Is indicated by light complexion; large brain; small stature; light, fine hair; a thin, clear and delicate skin; chest small ; a sparkling eye, and a quick motion. (Fond of study.)

SANGUINE:—Large heart, lungs, and stomach. Body full and round; cheeks full, plump and round. Broad shoulders, full chest, strong pulse; base of the brain large ; red hair, blue eyes; fair complexion; and fresh, ruddy countenance. (Fond of pleasure.)

FIBROUS:—Black hair, dark skin; strong muscles, large joints, high cheek bones; strong constitution; fond of work.

Lymphatic

~~STRUCTURE~~ :—Skin soft, muscles weak ; large abdomen; fond of sensuous pleasures; the brain languid in all that is mental. The stomach is the most active faculty in this temperament. (Not fond of work.)

INTELLECTUAL BRAIN

Is located in the front part of the head. The perceptive powers are at the lower part, over the eyes ; the reasoning powers are above. If the head be perpendicular, standing out 3 inches before the Zygomatic Arch, the mind will be extra strong. Very large, 2 7-8; large, 2 3-4; rather large, 2 1-2; average, 2 inches; full 1 3-4; moderate, 1 1-2; small 1 1-4; very small, 1 inch. Many persons are mistaken who take bumps for their guide. Take for instance the perceptive brain, small 1 1-4, and the reason brain, moderate 1 1-2. This would make

the bumps project out 1-4 of an inch and they would look very large when they are only moderate. Again, take the perceptive brain, very large 2 7-8, and the reasoning brain, rather large 2 1-2. Here we would have the head receding 3-8 of an inch. This is how mistakes have been made by those who do not understand these measurements. Let the science be studied as laid down in this book, and we will be able to give the character of persons without blundering.

MORAL AND SPIRITUAL BRAIN

Is located above the line drawn from comparison to caution. When extra large, this part of the head will measure 2 3-4 inches; very large, 2 5-8; large, 2 1-2; rather large, 2 1-4; average, 1 7-8; full, 1 3-4; moderate, 1 1-2; small, 1 1-4; very small, 1 inch. When taken, these and other measurements, as given in this work, it will be well just to lay the hand upon the part of the head measured, so as to test the widths and breadths of the faculties. The moral for instance may measure 2 1-2 large, and when you place your hand on this part of the head it may run flat at each side up to firmness from caution, and the same in the front of the head over benevolence, then the moral brain would only be average. So with the social brain. After measuring with the rule, test the width with your hand or with the callipers. If these hints be attended to, you will soon be able to read character. The measurements, as given in this work, are for heads that measure round with the tape 22 to 22 in.

inches. If the head should be 24, or above, then the sizes will change some little, that is to say if the measurement laid down here should be 6 inches, very large; 5 3-4 large, etc., for a head 22 to 23 inches; for a head 24 inches, and above, 6 1-4 very large, and 6 large, etc. If the head be under say 20 inches to 22, then 5 3-4 would be very large, and 5 1-2 large; and so on—you must make allowances for size and temperament. The temperaments must be taken into consideration when estimating size. For instance, 2 inches of intellectual brain would be average in the mental temperament, and the same measurement in the lymphatic temperament would be very small. Make the temperaments your study with the sizes, and no one can question your ability to read character correctly.

SOCIAL BRAIN

Is located at the back part of the head. When extra large, it will measure with a rule from the mastiod bone at the back of the ear, to the back part of the head, 3 inches; very large, 2 7-8; large, 2 3-4; rather large, 2 1-2; average, 2 inches; full, 1 3-4; moderate 1 1-2; small, 1 1-4; very small, 1 inch.

ANIMAL BRAIN

Is located from the orifice of the ear up to caution. When extra large it will measure between these two points 4 1-2 inches with a rule. This size of brain would kill, steal, or do anything that is bad and wicked. Very

large, 4 1-4; very strong passion. Large, 3 7-8; rather large, 3 1-4; average, 2 7-8; full, 2 5-8; moderate, 2 1-4; small, 2; very small, 1 3-4. Passion is easy crushed in the shell; but if you let it grow it turns to a serpent, a dragon, a devil. In order to preserve chastity, fly from all occasions, temptations, looseness of company, balls, revelings, indecent mixtures of wanton dancing, idle talk, private society with strange women, starings upon a beauteous face, and the company of wine drinkers, and you will be safe. When this part of the brain is very large, benevolence and all the finer sentiments will be small

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SELFISH BRAIN

Is located between the centre of the Zygomatic Arch and the mastiod bone at the back of the ear. Measure with the rule; and if it be 3 inches the person will be very selfish. Very large, 2 7-8; large 2 3-4; rather large 2 1-2; average, 2 inches; full 1 3-4; moderate, 1 1-2; small 1 1-4; very small, 1 inch. The false proverbs taught our young men have much to do with the human mind being cursed with so much selfishness. Would that it could be stamped from the mind of man, and the false proverbs blotted out also. Thomas Hughes, in speaking to the young men of Oxford, through "Tom Brown," says, "A young fellow must sow his wild oats." In all the wide range of maxims, there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look at it on which side you will, and I defy you to make anything but a Devil's maxim of it.

THE MIRROR

SOCIAL FACULTIES.

These desire to live in Society, form Social Unions, Marriage, &c.

AMATIVENESS.

Located at the top part of the neck, behind the ears. When extra large the neck will swell out, and measure ten and a half inches with tape, from mastiod bone to mastiod bone at the back of the ears. With weak moral brain, will be sensual, base and immoral. Would not scruple to degrade and demoralize the pure and innocent. Very large, ten inches, with very large animal brain, will be gross, vulgar and licentious, and will indulge the sexual feelings to excess. Large, nine inches, will worship the opposite sex. With large moral brain and marriage faculties, will be loving, affectionate, and honest to the one loved. Rather large, eight inches, experience a good degree of love for the opposite sex.

Average, seven inches, can only love those who harmonize with their own mind. Full, six and a half inches, some feeling but rather cool. Moderate, six inches, experience but little of the elevating power of love. Small, five and one-half inches, will never be happy in the married state. Very small—five inches—destitute of love; dislike the opposite sex.

Many persons marry with this faculty very small; they always regret it after marriage. Some marry for selfish purposes: such make their homes very miserable.

When Amativeness measures ten and one-half inches, animal brain four inches, moral brain one and one-half inches—such persons will be deceiving and licentious. They have a great power to fascinate the opposite sex. These heads have no respect for virtue or the virtuous. Let the good understand this subject, and their homes will be protected from those who are base and licentious. And thus the pure and innocent can be protected from such monsters, who are without principle or honor.

I may here state that the temperaments and the size of the brain, animal and moral, has much to do with the size of Amativeness. The sizes that I give in this work are for heads that measure round with tape twenty-two to twenty-three inches. Allowance must be made for heads that are over or under these sizes. I will explain this more fully further on.

I will give here a few hints that will be very useful to lovers as well as to the married. "God saw that it was good, that everything should bring forth fruit according to its kind." If this was not a fixed law in nature, the

debauchee, the cheat, the robber, or the murderer, would be able to look upon the prospects of their posterity with the same confidence as the pious and intelligent Christian who had sought to know and obey God's laws. A few cases, given by some of the ablest and best physiologists in their time, will satisfy the minds of the thoughtful.

The great Haller says—"That he knew two noble ladies who got husbands on account of their wealth, although they were nearly idiots. This mental defect extended for a century into several families, so that some of their descendants still continue idiots."

I give measurements whereby the strong mind can detect the weak. It is not good for society that people with only one and one-half inches of intellect should get married. Dr. Browne gives the case of a gentleman who possessed a very large animal brain and very small intellect. He was a domestic despot; he assaulted his wife and all around him; his son was furiously and irrecoverably mad. Dr. Gregory most emphatically says—"That frequently parents live over again in their offspring—not merely in countenance and bodily conformation, but in the general features of their minds, in virtues and vices."

George Combe gives a number of cases which are worthy of the notice of thoughtful people. The first one is of a man who had a large animal brain. He married a lady with a small moral brain. Their children were immoral profligates. They picked their father's pocket, stole his goods and sold them, and spent the money in betting, cock-fighting, drinking and low debauchery. The second case, "The man had a very large faculty of

combativeness, with large animal brain. His intellect was rather large. He married a fashionably-educated lady with a small moral brain. The children deceived and plundered their father, and spent the money in ardent spirits. These children inherited the deficient morality of their mother and the ill temper of the father. Their fireside was a theatre of war. The father's life was not safe—he had to remove his children from his house." Third case: The father had a large animal and small moral brain; the mother had a large moral brain and large intellect. "The sons that inherited the father's brain died through sheer debauchery and profligacy, under thirty years of age. Those who resembled the mother lived to a good age, and were little contaminated, even amidst all the disadvantages of evil example."

Dr. Browne says that "drunkards impart to their progeny that feverish sensibility, that craving for stimulants, or that enfeeblement of the powers, which result from such habits. Whatever tends to exalt, or depress, or disturb the functions of the nervous system in the parent tends to create a predisposition to mental imperfection in the child. Their daughters are nervous and hysterical, their sons weak and wayward and eccentric; they sink insane under the presure of excitement or of the ordinary calls of nature." He further states "that he was called upon to treat a boy about sixteen years of age, among whose relations no case of derangement could be pointed out. No cause could be assigned except puberty and a single glass of spirits. His father, however, had been a drunkard. This boy would pass one week in perfect tranquility, and the next in furious, incoherent

madness." Dr. Browne had three patients ; two of them inherited a tendency to unhealthy action of the brain from their mothers, who were addicted to drinking The other was an idiot—his father was a drunkard."

A gentleman said "that he lived in a county where the gentlemen were much addicted to drinking. I was one of their number. My sons, born at that time, although educated in a good moral atmosphere, turned out drunkards. I removed to a town, and formed more correct habits. My children that were born after this were not the victims of this propensity." The angel speaking to Sampson's mother said, "Beware, I pray thee, and drink not wine nor strong drink ; for thy child shall be a Nazarite to God from his birth to his death."

Parents cannot be too careful as to their habits, as to drinking strong drink, &c., &c. It is a well known fact that when the animal brain is constantly excited by drink, that insanity, when it occurs, will present nothing but brutality and violence. Andrew Combe says, and says truly, "That so long as we show contempt for God's will, by neglect of the conditions on which alone he offers safety, it seems more akin to presumption than to reverence to expect a special interference of his providence as to avert the consequences of our deliberate disobedience. I am so far from setting aside the influence of Divine Providence that on the contrary my chief object is to enforce attention to its ever present existence, and, by explaining the mode in which it operates, to point out the surest way of obtaining its aid in all our attempts at improving our own condition. It is the

grossest perversion of truth to say that because we insist on the use of the means which God himself has appointed. We neither deny nor set aside the operation of his will. God acts according to fixed laws, which he has foreseen to be sufficient for every case, and to disregard them is as truly to rebel against his will as it would be to act in the face of his written commandments.

Dr. Caldwell speaks wisely when he says "That cultivation will improve our offspring. A skillful agriculturist wishing to improve the breed of his cattle does not employ for that purpose immature animals. Experience teaches us not to expect fruit of the best quality from immature fruit trees or vines." A celebrated French writer says. "That if as much care was taken to perpetuate pure races of men as some nations take in horses, what a much improved class of people we would have!" The Circassian and the Georgian brain stands high in the moral and intellectual brain. This type causes the nobles of Persia to marry the Circassian. We are told by travelers that the race of nobles in Persia are the most gifted in natural qualities, bodily and mentally, of any class in the country. It is opposite to this in Spain, where the law is set at defiance.

If ladies and gentlemen were as careful about taking partners as insurance companies are in taking members it would be well for the world, morally, socially and intellectually. The following are the questions which must be answered by credible and intelligent witnesses before an individual can be insured: How long have you known Mr. A. B.? Has he had the gout? Has

he had a spitting of blood, asthma, consumption, &c.? Do you consider him at all predisposed to any of these complaints? Has he been afflicted with fits or mental derangement? Do you think his constitution perfectly good? Are his habits in every respect strictly regular and temperate? Is he at present in perfect health? Is there anything in his former habits of living or business which you are of opinion may shorten his life? What are the complaints his family are most subject to? Are you aware of any reason why an insurance might not with safety be effected on his life? I should very much like that questions and investigations of a similar character would take place before the affections were settled on an object to love. A few questions like the following could be put to a Phrenologist with great profit: Would he or she love truly, be kind, be honest, be industrious, be a good father or mother, take an interest in home, do what is right and just as husband and wife, &c. If this were done we would not have the crime and immorality that we have in our midst.

I hope the above remarks will be of service to the young, and that they will make the married more careful as to their habits. Those who wish well to society cannot give too much of their time to the study of this subject. It would put a stop to the amiable, virtuous and talented being united to the morose, unprincipled and ignorant. To those with strong amativeness I would say, spend the day well and you will rejoice at night; cease to be vicious and you will cease to fear. If thou wouldst live till thou art old, live as if thou wert to die young. Endeavor to have as little to do with thy pas-

sions as thou canst. In the morning think what difficulties and temptations thou art like to meet with during the day, and fortify thyself particularly against them. Hold not conference, debate or reasoning with lust; it is but a preparatory for the admission of it. The way is at first to flatly deny it, for the sensual satisfactions are little and short compared with the torments of Hell; it can never be worth thy pains to be damned for them. Kings who gain battles and take cities are obliged for their laurels to the gallant captains and soldiers; but thou, if thou but vanquishest thy ill appetites and passions, will be indebted to thy own valor for that glorious victory, and better meritest the name of hero.

George Combe says "That when the cerebellum is large, and the temperament active, the individual becomes distinguished from his fellows by the predominance of his amorous propensities. In all his vacant moments his mind dwells on subjects related to this faculty, and the gratification of it is the most important object of his thoughts. If his moral and intellectual organs be weak, he will, without scruple, invade the sanctity of unsuspecting innocence, and connubial bliss, and become a deceiver, destroyer and sensual fiend of the most hideous description. Spurzheim suggests the propriety of instructing young persons in the consequences of its improper indulgence, as preferable to keeping them in." "A state of ignorance, that may provoke a fatal curiosity, compromising in the end their own and their descendants' bodily and mental constitution!"

PHILOPROGENITIVENESS.

Moral Use—Parental Affection—Love of Children—Abuse Pampering to Them.

This faculty is situated at the back part of the head, above the small bone called the occipital process, when extra large this part of the head will measure from the mastiod bone at the back of the ear to the back part of the head 3 1-8 inches; gives the mind an absurd indulgence to children, with an excessive pampering to them. Very large, 2 7-8, idolizes children; apt to spoil them; will grieve much at their loss. Large, 2 3-4, great favorite with children, and will do much for them. Rather large, 2 1-2 inches, will do much for children, but not more than necessary. Average, 2 inches, love children tolerably well; but will keep them in their proper place. Full, 1 3-4, cannot bear much from children. Moderate, 1 1-2, has some, but very little love for children. Small, 1 1-8, no love or regard for children. Very small, 1 inch, hates children and will abuse them. To cultivate, be more patient and tender towards children. To restrain, be less indulging to them. Parents with this faculty very large ought to restrain it so as to be able to properly train their offspring. The children of such parents, are apt to become a pest and a nuisance to society. If the faculty be small it ought to be cultivated, by not abusing their children. Correct them with kindness. If parents will study this subject of Phrenology, it would be very

important to them, for the proper training of their children. Some children require one class of treatment that would not do for others, and *vice versa*. In fact this subject will rectify all mistakes and enable parents to rightly improve their offspring, according to their nature.

Dr. Spurzheim examined 37 child-murderers. 30 of them were small in this faculty. "All women," he says, "do not desire to become mothers. Some consider their pregnancy as a great misfortune; others seek various pretexts in order to remove their children out of the house. There are others, who being freed from shame, reproach and misery, and many inconveniences, by the loss of their illegitimate children, yet shed tears for a long time after at the remembrance of them. Others, on the contrary, see their legitimate offspring buried without a pang. Thus it is, beyond a doubt, that natural love of offspring is very weak in some women."

Mothers who have this faculty large and active may be observed to kiss and fondle their infants, and press them to their bosom. Dr. Gull says: "If I had a city there should arise in its midst, as an emblem of domestic happiness, a mother nursing her child."

Children and Disease.—To prevent the rickets, tenderness and weakness, dip them in cold water at least till they are nine months old. No stays ought to be used. It's best to wean a child when seven months old. No child should touch any spiritous or fermented liquor. Their drink should be water. For breakfast they should have milk porridge or water toast.

Whooping Cough—Cure.—Rub the feet thoroughly with hog's lard before the fire, at going to bed, and keep the child warm therein, or rub the back at lying down with old rum; it seldom fails.

Convulsions.—Scrape piony roots, fresh dug. Apply what you have scraped off to the soles of the feet. It helps immediately.

Measles.—Drink only thin water gruel—plenty of it if the cough be very troublesome; take frequently a spoonful of barley water, sweetened with oil of sweet almonds, newly drawn, mixed with syrup of maiden hair. After the measles give three or four purges, use light diet, take plenty of barley water, and take care of cold.

For worms take one or two drachms of powdered fern root, boiled in mead. This kills both the flat and round worms. Repeat the medicine from time to time.

Dr. Andrew Combe says "that there are many instances known in which idiocy in the offspring has been the result of accidental intoxication on the part of a generally temperate father." A stronger motive to regularity of living can scarcely be given to a right minded parent than the simple statement of their permanent influence on the future of their offspring. Many a father has grieved over his wayward sons, without suspecting that they actually derived their origin from some forgotten irregularity of their own.

In the play of Pizarro the conspicuous characters are Alonzo, Rolla, Pizarro, Cora and her child. Alonzo is taken prisoner by the Spaniards, and is to die the following morning. Rolla bears the sad tidings to Cora, who intimates, in the agony of her heart, that Rolla had

betrayed her Alonzo, to gain, by Alonzo's death, her hand. Rolla, who had renounced his claim to Cora, on account of her attachment to Alonzo, was so agonized by this suspicion as to determine to go to the camp of the enemy, find out the dungeon wherein Alonzo was confined, bribe the guard, and bid Alonzo escape, while he remained. The brave, the devoted friend, arrives, enters the cavern, where he is thus accosted by the sentinel:

Sentinel. Who's there? Answer, quickly? Who's there?

Rolla. A friar, come to visit your prisoner. Inform me, friend, is not Alonzo, the Spanish prisoner, confined in this dungeon?

Sen. He is.

Rolla. I must speak with him.

Sen. You must not.

Rolla. He is my friend!

Sen. Not if he were thy brother!

Rolla. What is his fate?

Sen. He dies at sunrise.

Rolla. Then I come in time.

Sen. Just to witness his death.

Rolla. Soldier, I must speak with him.

Sen. Back, back. It is impossible!

Rolla. I do entreat thee but for one moment.

Sen. Thou entreat'st in vain; my orders are most strict.

Rolla Even now I saw a messenger go hence.

Sen. He brought a pass, which we are all accustomed to obey.

Rolla. Look on this massive wedge of gold; look on these precious gems. In thy own land they will be wealth for thee and thine beyond thy hope or wish. Take them; they are thine. Let me but pass one moment with Alonzo.

Sen. Away! Would'st thou corrupt me? Me! an old Castilian! I know my duty better!

(Judges and politicians, think well over these, the words of a poor soldier, and be honest, for the sake of this great Commonwealth.)

Rolla. Soldier, hast thou a wife?

Sen. I have.

Rolla. Hast thou children?

Sen. Four honest, lovely boys.

Rolla. Where did'st thou leave them?

Sen. In my native village; even in the cot where myself was born.

Rolla. Dost thou love thy children and wife?

Sen. Do I love them? God knows my mind, I do.

Rolla. Soldier, imagine thou wert doomed to die a cruel death in this strange land, what woulds't be thy last request?

Sen. That some of my comrades should carry my dying blessing to my wife and children.

Rolla. Oh! but if that comrade were at thy prison door, and should there be told, thy fellow soldier dies a sunrise, yet thou shalt not for a moment see him, nor shalt thou bear his dying blessing to his poor children or his wretched wife, what coulds't thou think of him who thus could drive thy comrade from thy door?

Sen. How?

Rolla. Alonzo has a wife and child. I am come Sir to receive for her and her babe the blessing of my friend.

Sen. Go in.

Here we find that an appeal to acquisitiveness failed, but an appeal to philoprogenitiveness succeeded in leading the soldier to neglect his duty, though not as a man. Rolla is admitted; and Alonzo assumes his dress and escapes.

INHABITIVENESS.

Moral Use—Love of Home and Attachment to Country—Abuse—Needless Pining about Home and Country.

It is located 3-4 of an inch above philoprogenitiveness. When extra large it will measure from the mastiod bone back 3 inches; pining after home, home sick when from it. Very large, 2 7-8, regards home as the dearest spot on earth. Large, 2 3-4, strongly, attached to home and country, and leaves them reluctantly. Rather large, 2 1-2, loves home and country very well. Average, 2 inches, can leave home or country when interest requires it. Full, 1 3-4, some love for home, but not grieve much about it. Moderate, 1 1-2, take very little interest in home, place or country. Small, 1 1-4, cares little for home, leaves it without regret. Very small, 1 1-2 inch, no regard for home or country.

To cultivate, think more of home and spend the best part of your spare time there. To restrain, think less of home and country. Homes are very often neglected by this faculty being small. Many a husband has been driven to drink through this faculty being weak in the wife, and many a wife has been driven to destruction through the husband being weak in this faculty also.

It is to be hoped that greater pains will be taken to think more of home and its comforts. Those who have this faculty very large ought never to emigrate. This would be a great saving of time and money. Thousands upon thousands who emigrate, do so only to return in a very short time. Southey says:

"When I have gazed
From some high eminence on lovely vales,
And cots and village embowered below,
The thought would rise that all to me was strange
Amid the scenes so fair, nor one small spot
Where my tired mind might rest and call it home.

Mrs. Francis Osgood beautifully expresses this feeling in the following lines:

Let the gay and the idle go forth where they will,
In search of soft pleasure, that syren of ill,
Let them seek her in fashion's illumined saloon
Where melody mocks at the heart out of tune;
Where the laugh gushes light from the lips of the maiden;
Where her spirit, perchance, is with sorrow o'erladen;
And where, 'mid the garlands Joy only should braid,
Is slander, the snake, by its rattle betrayed.
Oh, no! let the idle for happiness roam,
For me—I had ask to be happy at home!

I ask not that luxury curtain my room
With damask from India's exquisite loom ;
The sunlight of heaven is precious to me,
And muslin will veil it if blazing too free;
The elegant trifles of fashion and wealth
I need not—I ask but comfort and health !
With these and my dear ones, I care not to roam,
For, oh ! I am happy, most happy at home !

One bright little room where the children may play,
Unfearful of spoling the costly array ;
Where he, too—our dearest of all on earth—
May find the sweet welcome he finds at his hearth ;
The fire blazing warmly, the sofa drawn nigh;
And the star-lamp alight on the table close by ;
A few sunny pictures in simple frames shrined,
A few precious volumes—The wealth of the mind,
And here and there treasured some gem of art,
To kindle the fancy or soften the heart ;
Thus richly surrounded, why, why should I roam !
Oh ! am I not happy, most happy at home ?

The little ones, weary of books and of play,
Nestle down on our bosoms—our Ellen and May !
And softly the simple, affectionate prayer,
Ascends in the gladness of innocence there ;
And now, ere they leave us, sweet kisses and light,
They lavish, repeating their merry "good night !"
While I, with my needle, my book, or my pen,
Or in converse with him, am contented again,
And cry,—"Can I ever be tempted to roam
While blessings like these make me happy at home ?"

To those with this faculty small, think over the above lines and try to improve this faculty.

ADHESIVENESS.

Moral Use—Friendship, Love of Good Society, Abuse —Attachment to Worthless Persons.

This faculty is located about 3-4 of an inch above philoprogenitiveness, at each side of the back part of the head. When it measures 4 1-2 inches with callipers it is extra large; love friends with the utmost tenderness. 4 inches, large, warm, cordial and ardent as a friend. 3 1-2 inches, large, capable of warm and distinct friendship. 3 inches, rather large, capable of tolerable strong friendship. 2 1-2 inches, average, can be friendly, but not eminently so. 2 inches, full, easily offended with friends; seldom retain them long. 1 1-2, moderate, take little delight in company; would rather be alone. 1 inch, small, care very little for friends. 3-4 of an inch, very small, incapacity for friendship.

Many mistakes have been made in forming friendships, which never would be the case if phrenology was understood. The selfish have too frequently deceived the honest and confiding. There are numbers of very honest persons who have this faculty small. Such ought to cultivate friendship by associating with the very best characters. Pay attention to the following: Better be alone than in bad company. Praise thy friend and not thyself. If thou givest thyself to be the companion of vice, in the end thoul't be the slave of it. Never make thyself a friend of the politician or artful man; they will only work for themselves. Never make enemies, if thou cans't help it; one enemy may do thee more

harm than ten friends can do thee good. Speak not spitefully against him that doth not befriend thee ; he may change and become your friend ; then thou would'st repent of it. If thou invitest any one to thy house, shew thyself sweet and kind, and with a clear face ; it is a sin against hospitality to open thy doors and shut thy countenance. Be not remarkably close and reserved in company, especially if thou usest not to be so in all company ; it's hateful, for it implies thou either despisest or suspecteth them, or hast some design upon them, &c. Frequent not the company of ill men ; it will bring thee acquainted with vice ; it will make thee behold it without any emotion ; by degrees thou will act it ; in time thou will get an habit of it ; and that habit at last will be converted into a necessity.

Dr. Gall, speaking upon this feeling, says "that women are generally more devoted to their friends than men, and display great activity in serving them. Whoever gains the affections of woman is sure to succeed in any enterprise wherein she assists him. Men draw back much sooner in such cases. A woman spares no effort to serve her friend. When it is a question of serving her brother, father, &c., she penetrates into prisons, she throws herself at the feet of her sovereign. Happy, I repeat, is he who has a woman for his friend."

Ruth had this faculty very strong. She exclaimed: "Intreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge ; thy people will be my people, and thy God will be my God ; where thou

diest I will die, and there I will be buried ; the Lord do so to me, and more, also, if ought but death part thee and me !"

MARRIAGE.

Moral Use—Attachment to Our Conjugal Partners for Life—Abuse—Jealousy and Envy Towards Rivals.

It is located between the mastiod bone, at the back of the ears, and the occipital bone, which is under philoprogenitiveness. The marriage faculties are at each side of the head, between the above bones. When extra large it will measure 2 inches in diameter, and, projecting out 1-2 an inch in the centre, beveled off, will idolize the one loved. Very large, 1 3-4 diameter, standing out 3-8 of an inch, will concentrate the affections on one only. Large, 1 1-2 diameter, 1-4 of an inch standing out, will love for life, provided circumstances are favorable. Rather large, 1 1-4 diameter, standing out 3-8 of an inch, are somewhat disposed to love one only. Average, 1 inch in diameter, standing out 1-8 of an inch, may marry, but the feeling will be cool. Full, 3-4 diameter, standing out 1-16 of an inch, not true as a lover. Moderate, 1-2 an inch diameter, 1-16 standing out, can form one attachment after another. Small, 3-8 diameter, 1-32 standing out, seek the promiscuous so-

ciety and affections of the opposite sex. Very small, 1-4 diameter, 1-32 standing out; will transfer the affections from one to another.

To cultivate, cling to your first love; do not allow new faces to awaken new loves. To restrain, if disappointed, do not pine and feel sad. Try and appreciate the excellencies of others. Never marry without love; but then take all possible heed that thou lovest nothing but what is really lovely. We cannot be too careful in selecting partners. Take the case of a man who, when requested to fill up the census papers, under the column, "Deaf, dumb, or blind," entered opposite his own name, "Not deaf; I wish I was," whilst opposite his spouse he had inserted, "Not dumb; I wish she was." Under the head of, "Rank, profession, or occupation," for his wife he wrote, "God help her, for she can do nothing." It may be here said that

"Woman may err—woman may give her mind
To evil thoughts, and lose her pure estate;
But for one woman who affronts her kind
By wicked passions and remorseless hate,
A thousand make amends in age and youth,
By heavenly piety, by sweet sympathy,
By patient kindness, by enduring truth,
By love, supremest in adversity.
There's is the task to succor the distressed,
To feed the hungry, to console the sad,
To pour the balm upon the wounded breast,
And find dear pity, even for the bad.
Blessings on Woman! In the darkest day
Their love shines brightest in the darkest hour
Their weak hands glow with strength our feuds to stay.
Blessings upon them!"

Young men get married, if you have arrived at the right point of life, for it let every consideration give way to that of getting married. Don't think of anything else. Never think of delaying the matter, for you know delays are dangerous. A good wife is the most faithful and constant companion you can possibly have by your side while performing the journey of life. She can sweeten your sour moments as well as your tea and coffee, and, instead of sowing weeds of sorrow in your path, she will plant happiness in your bosom. When a woman loves, she loves with a double-distilled devotedness; and when she hates, it is on the high-pressure principle. Her love is deep as the ocean. Young men, get married, by all means. Fordyce says: "When a young woman behaves to her parents in a manner particularly tender and respectful—I mean from principle as well as nature,—there is nothing good and gentle that may not be expected from her in whatever condition she is placed. Of this I am so thoroughly persuaded, that, were I to advise any friend of mine as to the choice of a wife, I know not whether my first counsel would not be, look out for one distinguished by her attention and sweetness to her parents." If this work be properly studied, it will set young men and women right, on the selecting of proper partners. Cobbett, who says: "If I had remained a bachelor, I could not have done one-thousandth part of those labors that I have performed." Speaking on male flirtations, he says: "A young man has no right to sport with the feelings of a young woman, though he stop short of positive promise. Vanity

is generally the tempter in this case; a desire to be regarded as being admired by women—a very despicable species of vanity, but frequently greatly mischievous, notwithstanding, you do not, indeed, actually, in so many words, promise to marry, but the general tenor of your language and deportment has that meaning. You know that your meaning is so understood, and if you have no such meaning—if you be fixed by some previous engagement, with a greater liking for another—if you know you are here sowing the seeds of disappointment—and if you, keeping your previous engagement or greater liking a secret, persevere in spite of the admonitions of conscience, you are guilty of deliberate deception, injustice, and cruelty; you make to God an ungrateful return for those endowments which have enabled you to achieve this inglorious and unmanly triumph. And if, as is frequently the case, you glory in such triumph, you may have person, riches, talent, to excite envy, but every just and humane man will abhor you." Men who will so deceive woman, have thick necks, marriage faculties small, and small conscientiousness. Read these faculties over until you understand them for your own protection. To those who are married, and are not happy, it would be well if they would try to love each other more, for where love exists in a household, there happiness must also exist, even though it has poverty for its close companion; where love exists not, even though it be in a palace, happiness never can come. Let those who are miserable, search their minds for the cause. A few kind words, a little forbearance, or a kiss, will often open the way to a flood of sunshine in a house

darkened by the clouds of discord and unamiability. Try the recipe. Bachelors, those who have been disappointed in love, deserve our sympathies. It is a great misfortune, that some of our best men and women have been deceived, who are now on the list of maids and bachelors. Tom Hood draws a very sad picture of a bachelor, he says:

What a pitiful thing an old bachelor is,
With his cheerless house and his rueful phiz!
On a bitter cold night when the fierce winds blow,
And when all the earth is covered with snow!
When his fire is out, and shivering dread,
He slips 'neath the sheets of his lonely bed;
How he draws up his toes,
All encased in yarn hose,
And he buries his nose,
'Neath the chilly bed clothes,
That his nose and his toes,
Still encased in yarn hose,
May not chance to get froze!
Then he puffs and he blows, and says that he knows,
No mortal on earth ever suffered such woes,
And with "Ah's!" and with "Oh's!"
With his limbs to dispose,
So that neither his toes nor his nose may be froze,
To his slumber, in silence, the bachelor goes;
In the morn, when the cock crows, and the sun is just rose,
From beneath the bed clothes,
Pops the bachelor's nose;
And you may suppose, when he hears how the wind blows,
Sees the windows all froze,
Why, back 'neath the clothes, pops the poor fellow's nose,
For full well he knows, if from that bed he rose,
To put on his clothes, that he'd surely be froze.

Out of a given number of married men and bachelors, we have the following figures which speak for themselves: At the age of 40, we have 78 married men and only 41 bachelors; at the age of 60, there are 98 married men and only 22 bachelors; at the age of 70, we have 27 married men and 11 bachelors; at the age of 90, we have 9 married men and only 3 bachelors. Ladies married from the age of 30 to 35, 9 out of one thousand die, and 11 of the unmarried; married ladies, at the age of 55, only show 15 deaths out of 1,000, and old maids 25. These figures speak well for married life from 20 years of age upwards. Girls unmarried, from the age of 15 to 20, die at the rate of 8 per 1,000; girls married from 15 to 20 years of age, 12 die out of 1,000. Where there are 100 criminals among single men, there are only fifty among married men. True love well matched is a great blessing. The following lines of Charles Mackey, are worthy of a place here:

I love my love in the days of Spring,
And for her sake each living thing;
We gather garlands by the way,
We pluck the blooms of the merry May;
We roam the woods, we trace the streams,
Our waking thoughts are bright as dreams;
No bee on the blossom, no lark in the sky,
Is happier than my love and I!

I'll love my love in Summer time,
Our years shall ripen to their prime;
We'll sit in the shade a little more,
Beneath the elm trees at the door;
We'll watch with joy the children run,
We'll give the world our benison;

No bird in its nest on the tree tops high,
Shall be so blithe as my love and I !

I love my love, in the Autumn eves,
We'll gather in our barley sheaves;
We'll reap our corn, we'll press our vine,
We'll hear on the hills our lowing kine;
We'll pluck our peaches from the wall,
We'll give our friends a festival;
There is no joy the world can buy,
That we shall not share;—my love and I !

I'll love my love in the Winter cold,
So shall our tale of life be told;
We'll sit together by the hearth,
Spectators of a younger mirth;
And as the children come and go,
We'll dwell in the light, where their faces glow;
We'll live in love,—and loving, die,
And still love on;—my love and I !

When these marriage faculties are large in the head of any person, they will sacrifice life, health, and wealth, for the one loved. If a young lady be thus organized, she might give her affections to a man with a large animal brain, small moral brain, large amativeness, and small marriage faculties. Take the case of one young man who was married to a very fine young lady. He read in a newspaper an advertisement, which read thus: Matrimony made easy; or, how to win a lover; plain directions given to enable ladies and gentlemen to win the devoted affections of as many of the opposite sex as their hearts may desire, &c. This young married man wrote for advice, how he could gain the love of a young

lady. The letter was sent to the returned letter office; it arrived when the husband was absent; the wife opened it and read: "F. I. S., who has seen the advertisement will be glad to receive advice as to the best mode of winning the affections of a young lady, to whom he i devotedly attached." Drop, little curtain! Drop on the horrors of that appalling scene, that transpired when F. I. S. returned home. This is the effect of marrying one with more amativeness than marriage.

COMBATIVENESS

Defensive and aggressive group. They give power of mind to overcome danger.

Is situated behind the ears, about one inch back from the top part of the Mastoid bones, at each side of the head. Moral use: To oppose aggression, moral courage to defend the right. Abuse: Anger, fault-finding, ill nature, &c. When extra large, this part of the head will measure, with callipers, 6 inches; prone to dispute and oppose, loves contention, pugnacious. When the head is flat, above cautiou, the person will show brute force, ill nature, fault finding, anger, &c. Very large, 5 and 3-4 inches, will dispute and oppose to the bitter end; 5 and 1-2 is large; will be bold, fearless, resolute, and determined; not much ear. Rather large, 5 inches, will not court opposition, but will not shrink from it. Average, 4 and 3-4 inches, may defend self when driven to it, but not till then. Full, 4 and 1-2

inches, will be too easily overcome by opposition, avoids contention, &c. Moderate, 4 and 1-4 inches, will not be able to accomplish much, ought to try and be more courageous. Small, 4 inches, will never feel self-reliant or strong to overcome danger. Very small, 3 and 3-4 inches, cowardly, never can overcome any danger. When this faculty is very large, with a large moral brain, it will contend for the right and oppose the wrong. To restrain this faculty, turn mildly away from those who would excite you to anger. To cultivate, engage in debate, take part in public meetings, and in every manner strengthen courage. When strong, never exasperate any one when thou cans't possibly avoid it. Espouse not quickly the quarrels of relatives and friends. Never contradict to vex others; it provokes most persons, and profits no one. Avoid law-suits; they are a fire which men have much ado to extinguish when once kindled. If small, pluck up courage, and follow the bent of thy own reason; also, take a little leisure to consider what frightens thee; if so, perhaps thou wilt not fear it at all, when thou shalt have reflected on it. At least, the apprehension thou hast of it, will not be so great. A person, weak in this faculty, went to a clergyman, and told him, with great symptoms of consternation, that he had seen a ghost. "Where did you see it?" was the question. "Why, as I were going, and please your reverence, by the Church, right up against the wall, I sees the Ghost!" "In what shape did it appear?" "For all the world, like a great donkey." "Go home, and hold your tongue, for you are a timid creature, and have only been frightened by your own shadow." Riche-

lieu and Napoleon would strike out of the dictionary, the words: "Impossible!" "I don't know!" "I can't!" A great mind said: "Learn!" "Do!" "Try!" One of Napoleon's favorite maxims was: "The truest wisdom is a resolute determination." He threw his whole force of body and mind direct upon his work. "Impossible," said he, "is a word only to be found in the dictionary of fools." When Sir Colin Campbell got command of the Indian Army, he was asked when he would be ready, his answer was prompt: "To-morrow!"

Sidney Smith says truly, that "A great deal of talent is lost in the world for the want of courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they could have been induced to begin, would, in all probability, have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as best we can. It will not do to be perpetually calculating risks and adjusting nice chances, &c."

"He holds no parley with unmanly fears;
Where duty bids, he confidently steers;
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all."—*Cowper.*

Courage enables a man to force his way through irksome drudgery and dry details, and carries him onward and upward in every station of life. Let parents train

this faculty in their children, when weak ; let them know where there is a will there is a way, and whatever is given them to do, see that they do it with all their might.

"'Put your shoulder to the wheel,'
Upon life's rugged road;
The mournful mind that flags behind
Doth but increase its load.
'Tis nobler still, with right good will,
To strive with might and main—
Put your shoulder to the wheel,
There's sunshine after rain.

Put your shoulder to the wheel,—
Though wrapt in sorrow's shroud ;
Bright dew-drops fall through night's dark pall,
There's light behind each cloud !
Hope shines afar, a big bright star,
To cheer us o'er the plain,
Put your shoulder to the wheel,
There's sunshine after rain.

Put your shoulder to the wheel,
Whatever may betide ;
Though storms arise be sure its wise,
To view life's sunny side !
For where we pine may rest a mine
Which energy would gain—
Put your shoulder to the wheel,
There's sunshine after rain."

DESTRUCTIVENESS.

Moral use: To destroy noxious objects. Abuse: Wanton cruelty, murder. When this faculty is extra large, the animal brain will measure, from the orifice of the ear up to caution, 4 and 1-2 inches. Displays wanton cruelty, rage, and violence. When provoked would take away life. Very large, 4 inches, could remove or destroy whatever impedes progression. 3 and 1-2 inches, large, feels great indignation when excited. Rather large, 3 inches, would kill for food if required. Average, 2 and 3-4 inches, could kill for food, but would rather avoid it; has some severity, but it requires provocation to bring it out. Full, 2 and 1-2 inches, cannot cause pain; great aversion to kill. Moderate, 2 and 1-4 inches, evinces but little harshness or severity. Small, 2 inches, cannot kill anything. Very small, 1 and 3-4 inches, very tame; could not hurt any living thing. A knowledge of phrenology would give every one the power to command their passions. To restrain, avoid strong drink and animal food, and cultivate kindness, sympathy, love, honesty, humility and justice.

"Speak gently! it is better far
To rule by love than fear;
Speak gently—let no harsh words mar
The good we might do here!

Speak gently! love doth whisper low
The vows that true hearts bind;
And gently friendship's accents flow,—
Affection's voice is kind.

Speak gently to the little child !
It's love be sure to gain ;
Teach it in accents soft and mild,—
It may not long remain.

Speak gently to the young, for they
will have enough to bear ;
Pass through this life as best they may,
'Tis full of anxious care !

Speak gently to the aged one !
Grieve not the care-worn heart ;
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly to the poor,—
Let no harsh tone be heard ;
They have enough they must endure,
Without an unkind word.

Speak gently to the erring—know
They may have toiled in vain ;
Perchance unkindness made them so,
Oh, win them back again ! "

It will be a great help to keep thee from anger, if thou thoughtfully and seriously rememberest, that God looketh now full upon thee at this very moment. Never let passion or malice make thee reveal that which love and friendship before bound you to conceal. Have a care of long and obstinate disputes ; it's easier not to begin them, than to put an end to them. In company, restrain passion ; hearken much, and speak little. Let not thy passion drive thee to cruelty, for if so, at that

time, thy mind is hell and the devil is in it. Let no scurrilous language fly out of thy mouth. Revile and curse no man, though thou beest never so angry. Imprecations will set the company against thee, and lay thee open to censure, but will not hurt him against whom thou utterest them. If, when thou art angry, thou could'st but defer revenge or punishment till some other fitter time, thou would'st not often repent of it, and such wrath would seldom do amiss. Endeavor to understand thyself in thyself, and call to mind the excess of thy past temper, and to what degree of frenzy that fever transported thee, and so thou wilt see the deformity of thy passion, and thus conceive a just hatred against it. Hood gives this graphic picture of an irritable man: "He lies like a hedgehog rolled up the wrong way, tormenting himself with his own prickles."

PRESERVATIVE FACULTIES.

They give a desire to preserve the body from harm.

PRESERVATIVENESS.

Moral use: To avoid talking anything or doing anything that will injure the body. Abuse: Fretfulness and peevishness. It is located above the ears on each side of the head. When extra large, it will measure, with callipers, 6 and 1-4 inches. Gives great anxiety about health and life; too apt to be peevish. Very large,

6 inches, very strong feeling to protect the body, anxious when unwell. Large, 5 and 3-4 inches, will take a warm interest in protecting the body from harm. Rather large, 5 and 1-2 inches, enjoys life, and will cling to it with a good degree of earnestness. Average, 5 and 1-4 inches, will be inclined to attend to bodily wants. Full, 5 inches, disposed to attend to the body, but not particularly so. Moderate, 4 and 3-4 inches, little if any regard for the safety of the body or its comforts. Small, 4 and 1-2 inches, great indifference as to protecting the body from harm. Very small, 4 and 1-4 inches, no love for life. If people would control this faculty, they would not be so frequently in the hands of the doctors. I would advise every one to study themselves and become their own physicians. I give here a few hints on an easy and natural method of curing most diseases: For an ague, go into a cold bath just before the cold fit; nothing tends more to prolong an ague than indulging a lazy, indolent disposition. The patient ought to take, between the fits, plenty of exercise; use a light diet and drink lemonade. When all means fail, give blue vitriol, from one to two grains in the absence of the fit, and repeat it three or four times in the twenty-four hours; or, take a handful of groundsel, shred it small, put it into a paper bag four inches square, pricking that side which is to be next to the skin full of holes, cover this with a thin linen, and wear it on the pit of the stomach, renewing it two hours before the fit. The daily use of the flesh-brush, and frequent cold bathing, are of great use to prevent relapses. Children have been frequently cured by wearing a waistcoat, in which

bark was quilted. St. Anthony's Fire, take a glass of tar water, warm, in bed, every hour, washing the part with the same. Apoplexy, to prevent, use the cold bath and drink only water. In the fit, put a handful of salt into a pint of cold water, and pour it down the throat of the patient. He will quickly come to himself; so will one who seems dead, by a fall, but send for a good physician at once. Asthma, take a 1-2 pint of tar water, twice a day, or live for two weeks on boiled carrots only. It seldom fails. Dry, or Convulsive Asthma, drink a pint of new milk morning and evening. This has cured an inveterate Asthma. To cure Baldness, wash it with a decoction of boxwood. Spitting of blood, take a tea-cupful of stewed prunes, at lying down, for two or three nights. Vomiting Blood, take two spoonsfuls of nettle juice. Hard Breasts, apply turnips roasted till soft, then mashed, and mixed with a little oil of roses; change this twice a day, keeping the breast very warm with flannel. For a bruise, apply treacle spread on brown paper. Burn or Scald, plunge the part in cold water, keep the part in for an hour or more if not well. Cancer in the Breast, apply red poppy water, plantain and rose water, mixed with honey and roses. Chilblains, apply salt and onions pounded together. Cholera Morbus, boil a chicken an hour in two gallons of water, and drink of this till the vomiting ceases. For a Cold, Drink a pint of cold water lying down in bed. Cholic in Children, give small doses of magnesia. Habitual Cholic, wear a thin soft flannel on the part. Windy Cholic, eat freely of parched peas. Consumption,

take no food but new buttermilk churned in a bottle, and white bread. Corns, apply fresh, every morning, the yeast of small beer spread on a rag; or, after paring them close, apply bruised ivy-leaves daily, and in fifteen days they will drop out. Costiveness, breakfast twice a week, or more, on water gruel with currants. Cough, make a hole through a lemon and fill it with honey, roast it and catch the juice, take a tea-spoonful of this frequently. An Inveterate Cough, wash the head in cold water every morning, or use the cold bath. Tickling Cough, drink water whitened with oat meal four times a day. Cramp, take 1-2 a pint of tar water morning and evening. Deafness, be electrified through the ear. Ear-Ache, rub the ear hard for a quarter of an hour, or put in a roasted fig, or onion as hot as you can bear it. Blindness is often cured by cold bathing or by electrifying. . Sore Eyes, drink eye-bright tea and wash the eyes with it. Fever, drink a large glass of tar water warm every hour. Cure for Chills and Fever, 1-2 an ounce of red bark, 20 grains of salts of wormwood, and 20 grains of snake root, mix together in six powders, one to be taken when the chills are coming on, and so on till well. Never breathe near the face of a sick person, nor swallow your spittle whilst in the room. High Fever, plunge into cold water; this is a safe and sure remedy in the beginning of any fever. Worm Fever, boil a handful of rue and wormwood in water; foment the belly with the decoction, and apply the boiled herbs as a poultice; repeat the application night and morning. This frequently brings away the worms. Gout, apply a raw lean beef steak; change it once in 12

hours till cured. Gravel, infuse an ounce of wild parsley seeds in a pint of white wine for 12 days, drink a glass of it, fasting for three months. To prevent its return, breakfast for three months on agrimony tea. Headache, rub the head for a quarter of an hour or be electrified. Violent Headache, take of white wine vinegar and water, each, three spoonsfuls, with 1-2 a spoonful of Hungary water; apply this twice a day to the eyelids and temples. Dull Sight, drop in two or three drops of the juice of rotten apples often. Heart Burning, drink a pint of cold water. Hiccup, swallow a mouthful of water, stopping the mouth and ears. Hoarseness, rub the soles of the feet, before the fire, with garlic and lard well beaten together, over night. Jaundice, take a small pill of castile soap every morning, for eight or ten days. Bite of a Mad Dog, plunge into cold water daily for 20 days, and keep under it as long as possible. For Nervous Disorders there is no remedy in nature comparable to the proper and constant use of the electrical machine; it is good for Palsy and Palpitation of the Heart. For Piles, apply warm treacle or a poultice of boiled brooklime; it seldom fails. Inward Piles, swallow a pitch pill, fasting. Rheumatism, to cure, use the cold bath with rubbing and sweating, or rub in warm treacle, and apply to the part brown paper smeared therewith; change it in 12 hours. To prevent Rheumatism, wear washed wool under the feet. Scurvy, take 3 spoonsful of nettle juice every morning. Small Pox, drink largely of toast and water—let the food be milk and water with white bread; if they strike in, and convulsions follow, drink a pint of cold water im-

mediately; this instantly stops the convulsions and drives out the pock. Sore Mouth, boil together a pound of treacle, three yolks of eggs, an ounce of whole armoniac, and a quantity of nutmegs and alum, for a quarter of an hour, apply this to the sore part as to an aching tooth. A Stitch in the Side, apply treacle spread on hot toast. To prevent Stone, eat a small crust of bread every morning. Stone, to cure, boil 1-2 a pound of parsnips in a quart of water; drink a glass of this morning and evening, and use no other drink all day; it will cure in six weeks. To Clean the Teeth, rub them with ashes of burnt bread. To Prevent the Tooth Ache, wash the mouth with cold water every morning, and rinse them after every meal. To Cure Tooth Ache, keep the feet in warm water and rub them well with bran just before bed time. It would be well for society if they would study sickness in health, and old age in youth. Do all thou canst as laid down above, and take care of thyself without disturbing anxiety. Since we are destined to live forever in one state or another, fear not death, which is but as a minute's slumber, a short trance out of which we shall immediately awake, to increase our knowledge and experience of those mysteries and secrets of nature, which at present are hid from us. I give the above hints so that it may save doctors' bills and keep the people out of the hands of men who think more of money than the health of their patients. Take the following case: A gentleman once fell from his horse and injured his thumb. The pain increasing, he sent for a surgeon. One day the doctor was unable to visit his patient, therefore sent his

son instead. "Did you visit the gentleman?" asked the father. "Yes," replied the young man, "and I have drawn out a thorn, which I ascertained to be the chief cause of his agony." "Fool!" exclaimed the father, "I trusted you had more sense; now there is an end to that job." A contrast: A certain eminent physician, who flourished at an early era, was supposed by his friends to have devoted the last years of his life to the composition of a book that should lay bare the secret principles upon which he had built up his wonderful success. At last he died, and his will provided that this important volume should be sold at public auction. Distinguished physicians and savans assembled from all parts of the realm, and competition promised to be excessive. The auction went off amid great excitement, and the lucky bidder retired clutching his treasure to his bosom. Judge of his amazement when, upon breaking the seal with which the volume was guarded, he found inscribed upon the initial page, in golden letters, the adage:

"Keep your feet warm, your head cool, live temperately, avoid all medicine and medical men."

Cure for Tooth Ache, gum copal, when dissolved in chloroform, forms an excellent compound for stuffing the holes of decayed teeth. The application is simple and easy; clean out the hole, and moisten a little piece of cotton with the solution, introduce this into the decayed tooth. In every instance the relief has been instantaneous; the chloroform removes the pain, and the gum copal resists the action of the saliva; and, as the application is so agreeable, those who labor under this

dreadful malady would do well to make a trial of it. For the Kidneys, Pain in the Back, &c., take one ounce of camphor, and one ounce of sulphur, pulverize them well; that is, reducing them to powder. Make a small flannel bag, 4 inches long, and 3 inches wide, put the sulphur and camphor into it, then close it up, place it on the small of the back, fastened with tape. There is not a thing that can touch this for a certain cure.

ALIMENTIVENESS.

Moral use: Wise discrimination in the choice of food and drink. Abuse: Gluttony, and epicurianism. It is located in front of the ear, at each side of the head. When extra large, it will be full and plump, and will measure, with callipers, from one side to the other, 6 inches. Gives great indulgence to the appetite; eats more than is requisite; apt to give way to gluttony and drunkenness. Very large, 5 and 3-4 inches, enjoys good living and likes both quantity and quality. Large, 5 and 1-2 inches, a hearty relish for good food. Rather large, 5 and 1-4 inches, a relish for good food and will enjoy it. Average, 5 and 1-8 inches, has a good appetite, but can govern it. Full, 5 inches, eats to live not lives to eat. Moderate, 4 and 3-4 inches, eats with very little relish. Small, 4 and 1-2 inches, poor appetite; inability to take any pleasure in the palate. Very small, 4 and 1-4 inches, hardly knows when to eat, and what.

The following hints are worthy of notice: Whilst thou art eating and drinking, devour not time also. Accustom thy palate to what is most usual and easiest to be got. He that hangs after rarities must often feed displeased, and sometimes lie at the mercy of a dear market. Set not thy mind upon corporeal pleasure, for the desire of it is full of anxiety, the pursuit of it tormenteth with doubt and fear, the satiety of it is repentance, and loathing is its certain consequence. Be not perpetually longing for, and impatiently desiring anything, so that thou canst not abstain from it, or live without it. This would be to lose thy liberty and become a slave to meat, drink, smoke, or snuff. This faculty, when very large, causes many to take the advice of doctors, and pay for it. It would be much better if such understood themselves, and would take in hand to restrain their appetite. A wealthy mannfacturer called upon Dr. Gregory, to get some advice about his health. "What is the matter?" said the doctor. "I am not so well in the stomach as I'd like." "I suppose you are a glutton and a drunkard?" "No, no, I am a sober and temperate man, and a deacon." "What do you eat for breakfast?" "I take coffee or tea with toast, a fresh egg, or a bit of salmon." "What for lunch?" "A bit of bread and cheese, and a glass of ale." "What for dinner? I suppose you take soup first and a glass of porter or brandy." "I take a glass with my soup." "Then you have fish or beef, and mutton, with vegetables and a glass of ale." "Yes, I take a glass with my meat." "Then you have fowl, and bacon, with something to drink." "I like fowl, and bacon, and a glass of some-

thing with it." "Then you have pudding and wine?" "Yes." "And cheese, and nuts, and a glass or two with them? "Yes." "You do not finish your dinner without whisky punch?" "My dinner sets better on my stomach, with a glass or so." "You have tea I suppose?" "Yes." "You take supper?" "Yes, I like my supper. I take a bit of cold salmon, or boiled tongue, and a glass of something with it." "Can you go to bed without a night cap of hot punch?" "I must say that I sleep the better with a glass of hot punch." "Well," said the doctor, "you are a fine fellow, to come here and tell me that you are a temperate man and a deacon. With a lie in your mouth, you make out by your own statement that you are a glutton, a wine bibber, a whisky tipler, and a beer swiller, and also a drinker of that abominable of all compounds, punch. Go home, Sir, and reform yourself, and become temperate, and you will have no need of my advice."

I would say to all who give way to their appetite, to go and do likewise. A whole life is often wasted in this expensive frenzy. The only effectual security against intemperance in drink is to fly temptation; taste not, handle not that which leads to intoxication, and all will be well.

ACQUISITIVENESS.

Moral use: To possess what is useful and necessary. Abuse: Covetous and selfish. It is located above Alimentiveness, at each side of the head. When extra large, it will measure with callipers, 6 and 1-4 inches. Will be grasping, and have an inordinate desire to possess and accumulate. Very large, 6 inches, will buy closely and make the most of everything. Large, 5 and 3-4 inches, not allow anything to go to waste; turn everything to good account. Rather large 5 and 1-2 inches, desire to acquire property; can save but not grasping. Average, 5 and 1-4 inches, hath no particular tact for money making. Full 5 inches, cares little for saving; will supply all wants. Moderate, 4 and 3-4 inches, holds money loosely; spends it often without getting value for it. Small, 4 and 1-2 inches, spends money very foolishly. Very small, 4 and 1-4 inches, neither heeds nor cares about the value of money. Cultivate this faculty by being more careful of time and money; to restrain, be more generous and less selfish. Young men with it small, cannot be successful in trade where speculation is required. If thou meanest to give, say not, "wilt thou have this?" Buy what thou hast no need of; and e'er long, thou shalt sell what thou can'st not be without. Be not over covetous; it is but a little we need, and it will not be long, before we can need nothing. If thou ever shouldest grow hot and eager in the pursuit of riches, thou wilt do well to consider how they will appear to thee in a dying hour.

Make it thy chief design, and thy great business, not to be rich and great; but so to live in this world, as that thou mayest believe thou hast God for thy friend. Be rather careful of what thou doest than of what thou hast; for what thou hast is none of thine. and will leave thee at thy death; but what thou doest is thine and will follow thee to thy grave. In selling let not price be heightened by the necessity or unskilfulness of the buyer: for the first is direct uncharatibleness to the person, and is injustice to the thing, because the man's necessity could not naturally enter into the consideration of the value of the commodity; and the other is downright deceit and oppression. To those with this faculty small let me say: If thou receivest as a private man, and spendest like a prince, thou art like a pool, whose waste lets more out than its spring supplies; which must needs be exhausted. Be not so foolishly kind as to yield to everybody whatever he pleases to ask; if thou growest easy to all, thou hast lost thy liberty and property, for thou can'st not afterwards, when thou hast a mind to it, with-hold or deny thy kindness, without being thought injurious; for custom lays a debt on thee. Thou shouldst measure thy expenses so as to keep them somewhat under thy annual revenue; otherwise thou canst not continue a fair substance. Slip not the memory of things past; husband the present time, and without any disquiet provide for the future.

There are many thousands who are thrown into the workhouse through this faculty being small, who might have been saved if trained according to this science. Take the case of a pauper, by Tom Hood:

"PAUPER'S DRIVE."

There's a grim, one-horse hearse, in a jolly round trot;
To the churchyard a pauper is going, I wot.
The road it's rough and the hearse has no springs,
And hark to the dirge, that the sad driver sings:
"Rattle his bones over the stones,
He is only a pauper, who nobody owns."

O! Where are the mourners?—alas, there are none,
He has left not a gap in the world, now he is gone—
Not a tear in the eye of child, woman or man.
To the grave with his carcass as fast as you can!
"Rattle, etc."

What a jolting and creaking and splashing and din;
The whip how it cracks, and the wheels how they spin;
How the dirt, right and left, o'er the hedge is hurled,
The pauper at length makes a noise in the world.
"Rattle, etc."

Poor pauper defunct, he has made some approach
To gentility now that he is stretched in a coach.
He is taking a drive in his carriage at last,
But it will not be long, if he goes on so fast.
"Rattle, etc."

You bumpkins who stare at your brother conveyed,
Behold what respect to a cloddy is paid,
And be joyful to think, when by death you're laid low,
You've a chance to the grave, like a geniman to go.
"Rattle, etc,"

But a truce to this strain, for my soul it is sad,
To think that a heart in humanity clad,
Should make, like the brutes, such a desolate end,
And depart from the light without leaving a friend.
Bear softly his bones, over the stones,
Though a pauper, he's one whom his maker yet owns.

In New York State there are 97,000 paupers, and 101,000 occasional ones. In America there are 200,000 who are pauperized by strong drink. There is no danger of such as Daniel Dancer ever becoming a drunkard; he was worth $360,000; he slept in a sack to save bed clothes, and never allowed himself the luxury of a fire in the coldest of weather.

The Duke of Marlborough was worth $250,000 a year; he could be seen at the head of his army darning his stockings, to save expense. He would walk from the theater on a wet night, to save sixpence. These had selfishness very strong The Duke of Cumberland had it small.. He went one day to his sister, (Princess Amelia) for money. She took him to task about his dissipated conduct, and said she never would be instrumental to it. He assured her that the money he solicited he wanted, to complete an improvement in Windsor Park, where it was well laid out, in employing the poor. To convince her of the truth of this statement, he proposed to take her down to inspect the work. At that time he had nearly five hundred men engaged digging a canal. He drove his sister round the Park in a one-horse chaise, and so contrived it with the manager, that as they passed from one place to another, the same set of men were removed to another spot, and engaged in planting trees; at another place, they were grubbing hedges. "Well brother," said his sister, "I had no conception of this; you must employ, at least nearly two thousand men." "True," said the noble Duke, "and if I were to take you to the other side of the Park, I could show as many more." "It is not necessary; I

am satisfied that your money is better spent than I had apprehended," and paid him over the $60,000 he wanted. When this faculty is small in children, they ought to be trained to habits of prudence and economy under the guidance of the moral feelings. When it is extra large, it ought to be restrained, so as to do away with the grasping, hoarding misers, and the low, cunning tricksters, that the world is cursed with. Take this case that appeared in the papers the other day, and it will give you some idea what selfishness can do, if not checked in youth:

THE MEANEST WRETCH IN WILLIAMSBURGH.

During the terrific rain storm yesterday forenoon, August Trimbeck, aged 20, drove his father and mother from their home in Graham avenue, near Marshall street, Williamsburgh. Sergeant Adams found the aged couple making their way through the drenching rain to the police station. He returned with them to their house. The son met them in the hallway, and on seeing his parents he became frantic, and threatened to murder them if they dared to enter the house. He gave as a reason for his action that his parents had expended a dollar of his money over his week's board. The dollar had been spent for luxuries for their son and some of his friends whom he had invited to dine with him

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CONSTRUCTIVENESS.

Moral Use: To build and construct that which is useful for the good of society. This faculty is located before acquisitiveness, and behind and above the outer

angle of the eye. When extra large, it will measure, with callipers, 5 and 7-8 inches, extraordinary talent for mechanical purposes. Very Large, 5 and 5-8 inches, will show great mechanical skill. Large, 5 and 1-4 inches, possesses very fair ingenuity. Average, 5 inches, with practice can use the hands very well. Full, 4 and and 3-4 inches, can use the hands, but not anything remarkable. Moderate, 4 and 1-2 inches, very little handicraft ingenuity. Small, 4 and 1-4 inches, will be awkward and bungling in the use of tools. Very Small, no handicraft skill whatever. Engravers, cabinet makers, Tailors, Dressmakeers, &c., require this faculty large, to be successful. All talented engineers and mechanics have this faculty very large, with a strong perceptive brain. If talent were rightly directed, it would do much for the moral and social improvement of society. Thousands drink and become drunkards because they cannot compete with others.

RESTRAINING FACULTIES.

These restrain and give prudence.

SECRETIVENESS.

Moral Use: To conceal actions and thoughts with prudence. Abuse: Hypocrisy, lying and deceit. It is located about 1 and 1-2 inches above the ear, at each

side of the head. When extra large, it will measure, with the callipers, 6 and 1-4 inches, will be cunning, artful, and sly. Very large, 6 inches, a great love to conceal tendency to cunning. Large, 5 and 3-4 inches, seldom will disclose plans—reserved. Rather Large, 5 and 1-2 inches, can be reserved. Average, 5 and 1-4 inches, frank; dislikes underhand measures, but can keep secrets. Full, 5 inches, very frank. Moderate, 4 and 3-4 inches, disdains concealment. Small, 4 and 1-2 inches, gives vent to all thoughts and feelings. Very Small, 4 and 1-4 inches, cannot conceal anything. When this faculty is very large, and the moral brain small, the person will be cunning, deceitful, sly, artful, lying, two-faced, double-dealing, hypocritical, &c.; will get things under false pretences, and will swindle all they have dealings with. If such heads were understood, people would not be robbed as they are. To cultivate, be sincere, frank, candid, and honest. To restrain, be more reserved and discreet. The following hints will be useful to those with the faculty small, and to those having it very large. If thou wouldst keep safe, speak ill of none. Trust not those who seem saints. Let not thy wisdom run into base craft. Learn to hold thy tongue; five words cost Zacharias forty weeks silence. Mistrust no man without cause, nor be credulous without proof. Nothing but truth before the face; nothing but good behind the back. Take no part with scandalizers; thou knowest not thy turn among them. Say not all thou knowest, nor censure all thou seest, if thou wouldst live in peace. Speak no more to a stranger than thou wouldst have publicly known.

When thou hearest any defamed, do it with an averse ear, and leave the relator to himself.

When thou tellest one that is not a tried friend anything, think he is thy enemy, or may be so. Praise no man before his face, nor censure him too severely behind his back; the one savours of flattery, the other of malice, and both are reprehensible. Speak not ill of any; if thou doest it in his absence, it's the property of a base coward to stab a man behind his back. Look upon tale bearers and whisperers as direct enemies to civil society; as persons without honor, honesty or humanity, that ought to be expelled all company. Never listen at doors or windows; never ask what a man carries covered; it is invading thy neighbor's privacy and laying that open which he closed; what authority hast thou to draw open his curtains? Place not thy amendment only in increasing thy devotion, but in bettering thy life; this is the damning hypocrisy of this age, that it slights all good morality, and spends it's zeal in matters of ceremony, and a form of godliness, without the power of it. In thy dealing use openness and freeness; such behavior will make others free to you. Get the opinion of secresy, for then like a sound and close vessel men will pour themselves into thee. Get the report of upright dealing, and men will negotiate more sincerely and plainly with thee; do not affect the crooked going of the serpent.

Of all good qualities, from the beginning accustom the child to speak the very precise truth; and when it hath committed any fault, do not affright it into lying and silly excuses which are commonly taught them, but by

mildness and security from chiding. At first beget in it the courage of confessing its faults; great actions of honor and justice depend upon veracity. By no means come into the way of the men of the world, that think themselves cunning and are eternally counterfeiting and dissembling, for the advantage thou wilt get by it will be, never to be believed when thou seriously speaketh the truth; it is true this may once or twice pass upon men, but to profess concealing of thy thoughts will be to give warning to all who have anything to do with thee, that whatsoever thou sayest is all but lying and deceit; and by how much thou art more subtle and cunning, by so much thou art suspected and hated; and then when it is come to that pass that the opinion of thy integrity is ruined, lost and gone, thou wilt everywhere have a hard game to play. Some are wont to defame their neighbors without any ceremony or remorse; from such turn away, be sure to be none of them, nor partake in their calumniations; consider what thou may say of others, others may say of thee. Ever take heed of doing that which may do hurt, but can never do good. It is madness to make enemies without cause; it's better to suppress, than vent and satisfy a trifling piece of wit or foolish passion.

CAUTIOUSNESS.

Moral use: Circumspection in general. Abuse: Timidity and indecision. It is located above secretiveness and below conscientiousness. When extra large, 6 and 1-8 inches, apt to hesitate too much and suffer from

groundless fears. Very Large, 5 and 7-8 inches, very circumspect; always on the watch to make everything safe. Large, 5 and 3-4 inches, always on the look out to make things safe. Rather Large, 5 and 1-2 inches, circumspect; disposed to look before leaping. Average, 5 and 1-4 inches, has circumspection, but would do with more. Full, 5 inches, apt to do and say things at times without due deliberation. Moderate, 4 and 3-4 inches, want of circumspection in general. Small, 4 and 1-2 inches, imprudent, rash and reckless. Very Small, 4 and 1-4 inches, very reckless and rash, and destitute of fear. When small, people endanger the lives of others as well as their own. For the safety of society men of prudence ought to be selected, on land and sea, who have in their care the lives of others.

If people would only but understand themselves they would save themselves from much trouble and anxiety. Take the case of a young lady, given by Tom Hood:

One more unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death.
Take her up tenderly,
Lift her with care,
Fashioned so slenderly,
Young and so fair.

Touch her not scornfully,
Think of her mournfully,
Gently and humanly;
Not of the stains of her,
All that remains of her
Now is pure womanly.

Loop up her tresses,
Escaped from the comb,
Whilst wonderment guesses,
Where was her home.

Where the lamps quiver,
So far in the river,
With many a light
From window and casement,
She stood with amazement,
Houseless by night.

Mad from life's history,
Glad to death's mystery
Swift to be hurl'd,
Anywhere, anywhere
Out of the world.
In she plunged boldly,
No matter how coldly
The rough river ran;
Over the brink of it,
Picture it, think of it,
Dissolute man.

Take her up tenderly,
Lift her with care,
Fashioned so tenderly,
Young and so fair.

This is only one of thousands of young ladies who, by their imprudence, throw themselves into the hands of men without morals. I hope and trust this work will make ladies more cautious who they give their affections to. It will be well to keep the story of the fox in mind that went to the well for a drink. His feet slipped and he fell into the water. It was not long before a thirsty goat looked in, and seeing the fox at the bottom, asked him if the water was good. O yes, said the fox, it is beautiful, and there is plenty of it. In jumped the goat, and in a moment the fox leaped on his back, and thence out of the well. Aha, my friend, said the fox, as he stood in safety, if your brains had been equal to your beard, you would look before you leap; and the cunning fox ran away and left the poor goat in the well. Moral: Before you follow the advice of low, base, cunning people, think well of the consequence. It would be well sometimes to stop a little and ask ourselves what we are about? Whither we are going? and where all will end at last? In all things have an eye to safety. If at any time thou shalt be overmuch pressed to do anything hastily, be careful. Fraud and deceit are always in haste; diffidence is the right eye of prudence. To those who have very large caution it would be well if they would take a little leisure to consider what frightens them; perhaps they would not fear it if they would but reflect on it. Persons with small caution ought frequently call themselves to account, and observe all those defects (which other men are never sensible of.) Thou wilt attain an habitual caution and watchfulness which will greatly improve you. In matters of concern, do not

begin to speak until thou hast some sort of sketch in thy mind what to say, and a reason why thou speakest. Words are like arrows that ought not to be shot without aim. Promise nothing of importance without deliberation, and except thou hast a mind to perform it.

DIGNITATIVE FACULTIES.

These produce character and promote ambition.

LOVE OF APPROBATION.

Moral use:—Desire to please others by doing what is right. Abuse:—Vain ambition, pomposity and affectation. It is located above Adhesiveness, at each side of Self-esteem, and at the back of Caution. When extra large, it will measure with the callipers from one side to the other 5 and 3-4 inches; will be ostentatious, ambitious and vain. Very large, 5 and 1-2, affable and ambitious, fond of display. Large, 5 and 1-4, keenly alive to public opinion, fond of show. Rather large, 5 inches, will like to make a fair show in society. Average, 4 and 3-4, enjoys the approbation of others, but will not sacrifice much to attain it. Full, 4 and 1-2, feels some little regard for popularity. Moderate, 4 and 1-4, has some desire to please, but very careless about it. Small, 4 inches, insensible to praise or blame. Very small, 3 and 1-2 inches, cares little for personal appearance; disregards the favor or censure of any one.

To cultivate: Think more of your character and personal appearance. To restrain: Be less vain and ambitious, do not give way to extravagant habits, nor live beyond your means. Many have been ruined and degraded by giving way to this faculty. The following hints will be useful. Do not plunge yourself into debt. It is a sad thing to be always struggling with necessity. What can be more miserable than to lie at the mercy of misers and men of law? Assure thyself that to be in debt is the very worst of poverty, and will haunt and torture you like an evil spirit night and day. Endeavor more to know thyself than to be known by others. Envy not those who know more than thyself, but pity those who know less. Be not covetous; the pleasures of this world consist in having necessaries and not superfluities. Be not so bashful and facile as to grant whatever is desired of thee, for that will make all thy life uneasy. If thou forbearest an action for fear of censure thou wilt often find it hard to be honest. Shut thy ears equally against flatterers who excessively commend thee, and detractors who basely revile others. Consider not so much what thou hast as what others want. What thou hast take care you lose not. What you have not take care you covet not. Endeavor not to make mighty appearances, and seem better, greater or wiser than you really are, lest thou be examined and stripped, and rendered less than you should be. Affect and desire nothing so passionately that you must be miserable without it, but forethink what may come hereafter, and spare fortune thy thanks and curses. Endeavor with all thy power to get a manly confidence, for a sheepish, bashfulness, when one knows

not how to look, speak or move, for fear of doing amiss, and always blushing, and not able to support an harsh word or stern look, will render you liable to ridicule, contempt and insult. Walk virtuously and inoffensively, and you need not care what people may say about you. Sometimes cast thine eye upon those that have more than their share; you may see that they are so far from content as those who have nothing at all, from whence you are to conclude that it is not to be found in all the world but in yourself, and there you may find it without the abundance they enjoy. People with this faculty large pay their tailors better than their tutors; they are more careful about their dress than their education. It is said that no man is esteemed for gay garments but by fools. Dr. Gall says this faculty gives rise to a thousand artificial wants, augments the comforts of life, and gives support to the industrious. It is to it, in a great degree, that we are indebted for the flourishing condition of the arts and sciences. A large faculty of Love of Approbation gives origin to the ambition of a Bonaparte.

SELF ESTEEM.

Moral use: Pride of character, self-respect, &c. Abuse: Egotism, arrogance, tyranny, conceit, &c. It is located between Concentrativeness and Firmness. Firmness is right at the top part of the head; back from this about 3-4 of an inch you will find Self-esteem. When

extra large, it will project out full and round. From Caution to Self-esteem measures with a rule, when extra large, 2 3-4 inches. Will not take advice or endure restraint. With strong moral brain, gives dignity and greatness of character. Very large, 2 5-8 inches, high-toned, imperious and independent. Large, 2 3-8 inches, self-confident, assumes responsibilities; innate love of personal liberty. Rather large, 2 1-8 inches, gives the mind a good degree of dignity and self-respect. Average, 1 7-8 inches, proper feeling of pride, not haughty, fair self-respect. Full, 1 3-4 inches, has a little pride and dignity, with a small degree of self-respect. Moderate, 1 5-8 inches, will be too apt to underrate personal capabilities and worth. Small, 1 1-2 inches, very low in self-respect, would do with very much more independence of character. Very small, 1 1-4 inches, servile, low-minded, with no self-respect. Deficient, 1 inch, idiotic, base and servile.

To cultivate: Think and act as a man. To control: Be less forward and conceited. To those with this faculty very large, pay particular attention to the advice of wisdom in the following hints as to controlling this faculty. If thou wouldst be cured of thy ignorance, confess it. Love most, pity some, hate none. Do well, and boast not. Win honor and wear it well. Insult not a man when thou hast got the better of him. Read not books only, but man also, and chiefly thyself. Rejoice not at the fall of thy enemies, thou knowest not thy own end. Mix kindness with authority, and rule rather by discretion than by rigor. Wouldst thou not be a fool in others conceit, be not wise in thy own. Listen to all

the world, that thou may'st not be ignorant of any of thy own faults. Refuse not counsel, it's neither a diminution of thy grandeur nor a sign of incapacity. If thy debtor be really insolvent, do not ruin him to get that which will not ruin thee to lose. It is a great piece of gallantry to confess a mistake and forsake an error. Be not too positive in thy predictions of events. If thou wouldst appear wiser than others, thy mistakes will cause them to scorn thee.

So long as thou art ignorant be not ashamed to ask questions. Ignorance is a shameful infirmity, and when justified is the chiefest of follies. Pretend not to more knowledge than thou really hast, but be content to seem ignorant where thou art so, lest thou erect a credit which thou can'st not support, and so bring thyself to shame. Cast the eye of thy imagination, as a stranger, on thy outward actions and behavior amongst people, and thou mayest find that thy self-love hath covered many things which they blame in thee, and which thou oughtest to amend. Take heed of the honors that wealth hath purchased, for it is neither lasting, nor thy own; what money creates, money preserves; if thy wealth decays, thy honor dies; that is but a slippery happiness which fortune can give and can take away. If at any time thy thought be lifted up and thou fanciest thyself to be something, the earth, which is always present, will tell thee whereof thou art made, and whence thou hadst thy origin, and whither thou shalt go; for dust we are and to dust we must return, and upon this humble foundation thou mayest build the highest virtue. Take no notice of every neglect and small injury, for so thou

discoverest thyself too tender of thy honour; which thing will soon create thee contempt, and make thee accounted a touchy, testy fool; these thoughts are troublesome and vexing to their owners, which, like briars, catch at every thing that touches them. Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for thou thyself hast many things which must be suffered by others, if thou canst not make thyself such an one as thou wouldst; how canst thou expect to have an other in all things to thy liking? We would willingly have others perfect, and yet we mend not ourselves.

If thou wouldst secure to thee observance, thy best way is not to insist too violently upon it; for pride is a most unfortunate vice; a proud man is so far from making himself great by his haughtiness and contemptuous part that he is usually punished with neglect for it; and that disdain with which he treats others is returned more justly upon himself. Because all men are apt to flatter themselves, it is a most perilous thing to entertain the addition of other men's praises; therefore, do not praise thyself, except thou hast a mind to be accounted a vainglorious fool; neither take delight in the praises other men give thee, except thou really deservest them; and then receive them only from such as are themselves worthy and honest, and will withal, warn thee of thy faults.

Open not thy mind to avarice unless thou resolvest to lead a vexatious and miserable life, when others rejoice, if thou hearkenest to that cursed passion, it will make thee endure all the inconveniences of poverty in

the midst of thy gold and silver, and thou wilt not so much live as languish. The condition of a covetous person is so unhappy that the greatest mischief thou canst wish him is that he should live long. Make not thy own person, family, relations, or affairs the frequent subject of thy tattle; and set not up thy all-wise self as a perfect pattern for others to think and act by. Say not, "In truth, I cannot allow of such a thing; my manner and custom is to do thus, etc." Such heads are full of small matters; they are too much in love with themselves and disregard others.

If thou wouldest enjoy the sweets of society thou must be friendly, and carry on equality; but if thou pretendest to top the company and assume superiority by engrossing all the discourse, forcing on them thy own opinions, looking supercilious, and doubting, objecting, contradicting, and disliking all that others say, then thou makest thyself a party against the rest, and must look for usage accordingly; but if thou lookest angry, fall into passion, roar, swear, huff, scorn, give ill words, &c., all men of education and civil manners will as willingly keep company with a bear as such a beast as thou art. I would say to those who have self-esteem small: Trust thyself, and another will not betray you. Keep good company, and the devil will not dare to make one. Only keep company with those who will make thee wiser and better. Do not give thyself up to indolence; want of care is want of virtue. Come not to conversation with fear, for thereby thou accusest thyself of weakness, and wilt be disabled, and the company will take thee at thy word and not much esteem thee nor

mind what thou sayest. When thou speakest, look the person right in the face, dejected eyes confess (to most judgments?) guilt, low spirits or folly. Keep company with men of reputation for honesty, wisdom, virtue, ingenuity; thou wilt improve thyself by such, and wilt be thought to be such thyself. If thou makest thyself a companion of those that are any ways scandalous, their faults will stick upon thee, tho' thou shouldest possibly not be guilty of them.

Dr. Gall says of this faculty, "That the proud man is penetrated with a sense of his superior merit, and, from the height of his grandeur, treats with contempt or indifference all other mortals. The vain man attaches the most importance to the judgment of others, and ardently seeks for their approbation. The proud man expects that the world should come and discover his merit. The vain man strikes at every door to draw attention towards him. The proud man despises the marks of distinction which constitutes the happiness of the vain man. The proud man, even under the most imperious demands, never descends from his elevation. The vain man humbles himself even to the ground, provided by this means he attains his end."

PERSEVERING FACULTIES.

This group gives perseverance and continuity of mental action.

CONCENTRATIVENESS.

Moral use:—Unity of thought and feeling. Abuse:—Tedious, prolixity, repetition, &c. It is located above Inhabitiveness and below Self-Esteem. When extra large it will measure back from Caution 2 3-4 inches; are very often tedious, cannot leave things unfinished. Very large, 2 1-2 inches; remarkable for concentrated application to the one thing. Large, 2 1-4; can give the mind to one thing till it is finished. Rather large, 2 inches; can attend to one subject. Average, 1 3-4; is disposed to attend to one thing, but the mind is too easily diverted from it. Full, 1 5-8; wants more steady unity of mental action. Moderate, 1 3-8; commences many things, but finishes few. Small, 1 1-8; craves novelty, and is flighty brained. Very small; very flighty, incapable of continuity of thought. To cultivate, always complete what you take in hand, and never allow your thoughts to wander. I can shew thee a man whom thou must not imitate. He has always an hundred things begun, and finisheth not one; so he never does anything, though he be everlastingly busy. Never squander away thy precious time when thou findest thyself set for study or business. Oh! that is a

golden hour; lose it not, whatever happens in the way to catch it from you. Add not a second evil to that which thou already endurest by suffering thyself to be overcome with impatience. Impatience does not diminish but always augments the evil. Make use of time if thou valuest eternity; yesterday cannot be re-called; to-morrow cannot be assured; to-day is only thine, which, if thou procrastinatest, thou losest, which loss is lost forever. Lay down such rules to thyself of observing stated hours for study and business as no man shall be able to persuade thee to recede from; for when thy resolutions are once known, as no man of ingenuity will disturb thee, so thou'lt find this method will become not only practicable, but of singular benefit in abundance of things. In the matter of reading, I would have thee fix upon some particular authors and make them thy own. If thou art everywhere, thou wilt be nowhere; but, like a man that spends his life in travel, he has many hosts, but few friends; which is the very condition of him that skips from one book to another. The variety does but disturb his head; and, for want of digesting, it turns to corruption instead of nourishment.

When we see any one properly attentive to his duties, persevering through difficulties to gain such knowledge as shall be of use to himself and others, we may be sure he is getting on in the world. Perseverance is often better than a full purse. There are more helps towards getting on than is commonly supposed. Many people lag behind, or miss the way altogether, because they do not see the simple and abundant means which surround them on all sides; and so it happens that these

means are aids which cannot be bought with money. Those who wish to get on in the world must have a stock of patience and perseverance. The following owe much of their success to perseverance: Ben Franklin, the great philosopher and statesman, rose from a journeyman printer; A. Lincoln, from a rail-splitter, to be President of America; George Stephenson, from a common miner to be the great civil engineer; Ben Johnson had been a brick-layer; Hogg, a shepherd; Homer, a beggar; Captain Cook was a common sailor at the age of thirty; the great giant of literature, Dr. S. Johnson, was a bookseller, and thousands of others in America and Europe have made their mark by perseverance.

DO NOT DREAM AWAY YOUR TIME.

A maiden slept in a rosy bower,
Fragrant with rich perfume,
And dreamt away full many an hour
Till the sun had set in gloom;
And when she awoke she found the day
Had, like her dreaming, passed away.

'Tis thus with us, we dream away
Golden hours of early life!
Wasting the sunshine of our day;
At eve beginning our toil and strife.
But what avails our work at last
When the manhood of our lives is past?

Oh! rather let us, while 'tis day,
Be up and ready for the strife;
For soon our day will pass away,
And, with it, all the dreams of life;
Then wake, ye dreamers, dream no more,
For youth and dreaming soon are o'er.

FIRMNESS.

Moral use:—Stability of character in all that is right. Abuse:—Obstinacy and stubbornness. It is located at the top part of the head, in a line above Caution. When extra large, this part of the head will measure 2 3-4 from Caution up to the top of the head, and stand above Benevolence, about 2 inches, will be obstinate, stubborn, and show great tenacity of will. Very large, 2 5-8 inches; has great fixedness of purpose, often stubborn. Large, 2 1-2; will display great stability of character. Rather large 2 1-4; has fair firmness of purpose. Average, 2 inches; has stability for ordinary occasions, but would do with more steady firmness. Full, 1 3-4; shows irresolution, fickleness and indecision. Moderate, 1 1-2; changes too easily, and will fail to effect much. Small, 1 1-4; lacks stability not to be relied upon. Very small, 1 inch; no stability of character; extremely fickle-minded. To cultivate, be firm in all things that are right. To control, take advice, be not so stubborn.

Think how many times thou hast been mistaken in thy own judgment, and learn by that experience not to be positive and obstinate. If this faculty is small, always remember that thou art but a man; that human nature is frail, and that thou mayest easily fall, and then thou shalt seldom fall. But, if happening to forget what thou art, thou chancest to fall, be not discouraged; remember thou mayest rise again. Look upon vicious

companions as so many engines planted against thee by the devil, and accordingly fly from them as thou wouldest from the mouth of a cannon. Make no acquaintance with those whom nothing will satisfy, but that thou go to hell with them for company. One case of strong firmness was brought to our notice a short time ago. It was in a church. When the minister announced the hymn, the leader of the choir and clerk of the church, to the surprise of the congregation, exclaimed, "'Tis the 'under and thirteenth hymn!" "No, it is not," said the clergyman, and again he announced the right number and requested the clerk to play it. "I tell 'ee 'tis the 'underd and thirteenth!" To prevent this unseemly harrangue, the clergyman descended from the pulpit, walked to the harmonium, placed the hymn before the clerk (who had been watching his operations with contracted eyebrows) and said, "Play that, if you please." The stubborn functionary looked at it, and seeing it was not his "'underd and thirteenth," said, "This aint the right hymn, I tell 'ee!" "Never mind; you play it." "I shan't; you play 'em yourself," said the crusty clerk, and he walked from the place. The congregation was dismissed, and the clerk was sent for. "Do you know you have acted very improperly to-night?" said the clergyman to him, "and if you do not make a public apology before the congregation next Sunday, I shall request you to vacate your office." "What, zur! make a public apology? Do you know I be a married man? Do you know I be an 'underd poun' man?" He refused to apologize, and so he lost his office.

MORAL FACULTIES.

These induce obedience to the moral laws.

BENEVOLENCE.

Moral use:—Desire for the happiness of all. Abuse:—Misplaced sympathies. It is located at the top part of the head, in the front, above Comparison. When extra large it will measure, from Comparison up to Benevolence, 2 3-4 inches; will sacrifice self for the sake of others. Very large, 2 5-8 inches. Delighted to do good, and will make sacrifices so as others may be happy. Large, 2 1-2; great kindness; lively sympathy for those in distress. Rather large, 2 1-4; kind and willing to serve others. Average, 2 inches; not much active benevolence, but will do good. Full, 1 3-4; may now and again do good, but not often. Moderate, 1 1-2; very little kindness or sympathy. Small, 1 1-4; not much kindness for any one. Very small, 1 inch; destitute of kindness.

To cultivate, be less selfish and more generous. Assist the afflicted. As for your tears, they are only drops of water; what good can they do? Do injury to no man. Do all the good thou canst while thou art in favor with fortune; and thou wilt find the effects of it in time of adversity. If thy friend be in want, don't carry him to the tavern, where thou treatest thyself as much as him, and entailest thirst and headache upon him the next morning; to treat a poor wretch with a bottle of Burgundy or fill his snuff-box is like giving a fine pair of laced ruffles to a man that wants a shirt to

his back; if thou meanest anything, put something into his pocket. Be charitable; it is certainly a most generous and enlivening pleasure which results from a seasonable liberality. When thou seest a man struggling under a pressure, if thou then relievest him, the human nature within thee, which is common to you both, does, by a kind of sympathetic motion, exult and raise up itself.

To be charitable in thy life-time is much more commendable than to be so at thy death; for death-bed charity is something like death-bed repentance. The motive commonly to this latter is, that we can now sin no longer nor take any delight in those evil courses we have hitherto followed; and the motive to the former is commonly (or, however, is construed so) that we can keep what we have no longer; and so we are rather liberal of another man's goods than our own. When you give to the necessitous, do it without design to get the praise of men, and do it in mercy; that is out of a true sense of the calamity of thy brother. Do not upbraid the poverty of another or make him mercenary and obliged. Think that it is more blessed to give than receive. Dr. Gall says, "That man is generally more good, kind, and just than he is wicked and unjust. People of simple manners—the comfortable peasant, the industrious artizan—for example, are very benevolent towards the poor. We rarely see among them an orphan who fails to meet with the assistance which its situation demands. They often treat them as they would their own children. Seldom do the poor, who knock at their doors, return empty-handed. Their direct impulse is always one of kindness towards the unfortunate."

CONSCIENTIOUSNESS.

Moral use:—Honesty and respect for the rights of others. Abuse:—Self-condemnation, although the character is perfect. It is located above Caution and below Firmness, at each side of the head. When extra large, the head will measure, from Caution up to the top part of the head, 2 3-4 inches, and the head will take the form of a half circle from Caution to Caution over firmness. Governed by the highest order of moral principle, have a respect for the rights of others, a love of truth, will be upright, just and trustworthy. Very large, 2 5-8 and half circle; will be scrupulously just; will make duty everything. Large, 2 1-2 and half circle; upright and faithful; cannot tolerate wrong. Rather large, 2 3-8 and half circle; means well, with a desire to do what is right. Average, 2 inches; apt to yield to temptation, but will feel remorse. Full, 1 3-4; too liable to yield to temptation. Moderate, 1 1-2; some little regard for duty in feeling, but not in practice. Small, 1 1-4; very little regard for moral principle. Very small, 1 inch; very little regard for honesty or moral principle.

To cultivate, be honest and truthful. To control, suppress that feeling of guilt which is too apt to take possession of you. When testing the strength of this faculty, put your hand on the head and feel if it be half round; if it runs up each side flat, the faculty would not be so strong. Large size would only be about average.

It is a fact worthy of the notice of all who are interested in the religious, moral, mental and social improvement of the people, that if persons marry with this faculty small their children will lack moral principle. Turn back to marriage and read over very carefully what is said their about the transmission of qualities, &c. Let those with small Conscientiousness do nothing today that they will repent of to-morrow, and live in the world as you mean to leave it. Do well, and neither fear man nor devil. No man is without faults, yet endeavor to have none. There will quickly be an end to you. Think what will become of you hereafter. Do your best; then you may defy the devil to do his worst. Reject every temptation at the first assault, and the conquest will be easy and certain. Pray often because thou sinnest often. Repent quickly, because you may die suddenly. Permit not thyself to go beyond, or defraud thy brother in any matter; for the Lord is the avenger of all such. Perform good and virtuous actions, though thou art assured they shall never come to the world's eye. If every year you would root out one vicious habit, thou might in some time become perfect. Dare not to enrich yourself by any dishonest means; for, in so doing, you distrust providence, and puttest thyself out of God's protection. Often think how near thou standest to another world, and what an account thou must give there. So live now as will be most for thy comfort at death. Settle a precedent within your own mind by which to judge your actions, and accordingly encourage or correct yourself. If thy mind at any time stagger and incline to anything that is ill, think upon

some brave, wise and good man; suppose him to be present and overlooking you; then do nothing you would not be afraid or ashamed to do in his presence. Live so as to be noted for speaking and acting with truth to the utmost exactness. Never counterfeit (when thou wouldest be taken to be in earnest) so much as a look posture, gesture, or word; for, be assured, truth and nature will set thee out infinitely better than affectation and artifice. These few lines from Shakespeare are very good on this question:

"Resist beginnings. Whatso'er is ill,
Though it appear light and of little moment,
Think of it thus—'That what it is augmented
Would run to strong and sharp extremities;'
Deem of it, therefore, as a serpent's egg,
Which, hatched, would, as its kind, grow mischievous;
Then crush it in its shell."

Honesty has its reward. A poor boy had given him a sovereign, in a mistake, for a shilling. The boy ran after the gentleman and told him he had given him a sovereign in mistake. The gentleman asked him many questions, and found he had a sick mother and six younger brothers and sisters whose principal support he was. The gentleman told him he would put him to school, on which the boy replied, "Oh, sir; that would be impossible. Mother couldn't spare me. I took her home nine pence yesterday." This difficulty was removed, and the family was cared for. This boy had a strong sense of justice. What a contrast between him and a man of science! The late Sir David Brewster, who wrote an article for "Good Words," in which he makes the following false statement: "Naismith, the

celebrated landscape painter, sent the cast of a remarkable head to his phrenological friend, Dr. Combe. The cast was carefully examined, and its high moral and intellectual developments were duly recorded and returned to the artist. But alas! for science; the cast had been taken from a remarkable turnip!" The above is as true as the story that is afloat to the effect that some cheese which was on exhibition, which was so exceedingly lively that the jury awarded it the first prize for gymnastics. A wedge of such a cheese was given at a donation party. The clergyman's wife placed it on a shelf in the cellar; but during the night it jumped down, clambered out of the window and went back to the cheese and fitted itself in its place. This story, like Brewster's one, is to be taken for what it is worth. True, George Combe had such a cast sent him, but he detected the trick, and returned these lines pasted upon it:

There was a man in Edinburgh,
And he was wondrous wise;
He went into a turnip field
And cast about his eyes.

And when he cast his eyes about,
And saw the turnips fine—
"How many turnips are there?" says he,
That likeness bear to mine.

"So very like they are indeed
No sage, I am sure, could know
This turnip head that I have on
From those that here do grow."

He pulled a turnip from the ground;
A cast from it was thrown;
He sent it to a Spurzheimite
And passed it for his own.

And so, indeed, it truly was
His own in every sense;
For cast and joke alike were made
All at his own expense.

The gentleman called on Combe the next day and assured him that he meant no offence and intended only a joke. Combe replied that he treated it as such, and that if he was satisfied with his share of the wit no feeling of uneasiness remained on the other side.

[*Edinburgh Phrenological Journal, April,* 1871.]

"Nine out of every ten persons, like Brewster, who object to Phrenology, are men who lack Conscientiousness. When this faculty is small, and Secretiveness very large, the person will be a slanderer. This will account for such misrepresenting Phrenologists and Phrenology."

I would say to the reader, never accuse another, in his absence, falsely without sufficient reason.

RELIGIOUS FACULTIES.

These worship God in faith and spirit.

VENERATION.

Moral use:—To reverence God and all that is good. Abuse:—Bigotry, superstition, &c. It is located at the top of the head, between Firmness and Benevolence.

When extra large, it will measure, from a line drawn from Caution to Comparison up to Veneration, 2 7-8 inches; will experience the highest degree of devotion. Very large, 2 5-8; will manifest a strong love for antiquated customs, &c. Large, 2 1-2 inches; feels true devotion, and a love for divine things. Rather large, 2 1-4; has very fair respect for superiority. Average, 2; feels reverence and respect. Full, 1 3-4; will not be particularly devout. Moderate, 1 1-2; has a little reverence, with very little humility. Small, 1 1-4; no reverence or regard for forms of worship. Very small, 1 inch; great irreverence and disrespect.

To cultivate, study and admire all God's works. Use not commonly the name of God or the devil, nor passages of Holy Scriptures, nor mock anything relating to piety or devotion, nor oaths, nor coarse bye-words, nor indecent behaviour, nor mean condition. If thy company fall into it to talk profanely, dangerously, obscenely, enviously, maliciously, passionately, or foolishly, and the current be not like to turn to better conversation; then, if it be in thy power to do it handsomely, quit the room and leave them to themselves; but, if thou art bound to stay, sit by unconcerned and make not one of the lewd gang. Thou would better seem dull, singular, precise, or anything, than be a mad-man and run a muck for company. Some persons would like to make the impression that phrenology was hostile to religion. How such can say so we are not at a loss to know. But allow me to say this, that phrenology is the only system of mental phisosophy that gives us the power to recognize an innate faculty producing a tendency to worship and adore.

HOPE.

Moral use:—To rely on the future for happiness, &c. Abuse:—Castle building, dabbling in lotteries, &c. It is situated at each side of Veneration, and before Conscientiousness. When extra large (measure from the same line given in Veneration up to Hope), 2 3-4 inches; has unbounded expectations; lives in the future. Very large, 2 1-2; cheerful, expects and attempts much; views the bright side of everything. Large, 2 1-4; though disappointed, hopes on; expects much from the future. Rather large, 2 inches; is hopeful, not soon discouraged. Average, 1 3-4; hopeful, realizes about what is expected; not sanguine. Full, 1 1-2; tries to live in the future and hope for better things. Moderate, 1 1-4; too easily discouraged, attempts too little. Small, 1 inch; lacks hope, given to despair. Very small, 3-4 of an inch; has no hope in the future.

To cultivate, take cold water baths, mingle with young and lively society. To control, never buy more than you can pay for, and never hope against realities. Avoid melancholy as thou wouldest an evil spirit. Pray to God to help you, then put your hand to the work. If thou wouldest live happy, neither trust to good fortune nor sink under bad. Be not troubled at disappointment; if they may be recovered, recover them; but if they can't, thy trouble is in vain. Leave cares and troubles to others and get to thyself calmness and quiet. So shalt thou possess an happiness which kings can neither keep with themselves nor suffer among their neighbors.

Fear not that which cannot be avoided. It is extreme folly to make thyself miserable before thy time, or to fear that which, it may be, will never come, or if it do, may possibly be converted into thy felicity, for, often it falls out that which we most feared when it comes brings much happiness with it. Always do as the sun does—look at the bright side of everything; it is just as cheap and three times as good for digestion. This is anything but a hopeful lover:

I must hasten and bid you good night, love,
And hie me to downy repose;
For fear if I don't that next day, love,
I shall want most sadly a doze.

It's sweet to sit by your side, love,
Till eleven or twelve in the night,
And whisper soft words in your ear, love,
With naught but your eyes for a light.

But by midnight my eyes get so dull, love;
I feel more like sleeping than wooing,
And I can hardly can keep from a gape, love,
So I think I had better be going.

I have talked full four hours to-night, love,
And really I have nothing to say,
And I fear I shall go to sleep, love,
If longer you urge me to stay.

MARVELOUSNESS.

Moral use:—Faith in things spiritual. Abuse:—Superstition and witchcraft. This faculty is located in

front of Hope, and between imitation and ideality. To test the size of it, take the depth of it as in Hope, then take the callipers and measure from one side of the head to the other. When extra large, it will measure 5 inches; credulous, superstitious, a dreamer and believer in ghosts, spirits and the like. Very large, 4 3-4; great taste for the supernatural and marvelous. Large, 4 1-2; faith in things spiritual. Rather large, 4 inches; the marvelous will afford the mind pleasure as well as the wonderful and the new. Average, 3 3-4 inches; admires the new and likes the wonderful if founded upon facts. Full, 3 1-2; will believe mainly from evidence. Moderate, 3 1-4 inches; believe little that cannot be accounted for. Small, 3 inches; no regard for anything of a spiritual character, lacks faith. Very small, 2 3-4 inches; no taste for either the wonderful or the new.

To cultivate, meditate more upon Divine things. To control, confine yourself more to the practical things of life. Never oppose nor contradict a generally received doctrine when there are no evil consequences attending it. What thou canst comprehend of divine things, believe; and what thou canst believe, admire. There is a story told of a man who was small in this faculty. He could not be made to believe in anything except he saw it. He was told that the earth evet turned round. He said he would not believe it, because he had watched the well before his door for several nights, and he always found the water at the bottom of the well without a drop being spilt out of it, which, if the earth turned round, it would have been all spilt, and which proved that the earth did not turn round.

PROGRESSIVE FACULTIES.

These prompt to progress, refinement and human elevation.

IMITATION.

Moral use:—To imitate that which is good in others. Abuse:—Servile imitation, parrot like. It is located on each side of Benevolence. To ascertain the size correctly, mark the distance above the line as given in Marvelousness, then take the callipers and measure from one side to the other of the head. When extra large, 4 1-2 inches; talent to mimic, to copy or take patterns. Artists require it to be successful. Very large, 4 1-4; great talent to imitate in gesture and manner. Large, 4 inches; have very good ability to copy anything. Rather large, 3 3-4 inches; imitates pretty well. Average, 3 1-2; copy very well, but not remarkable for it. Full, 3 1-4; can imitate, but poorly. Moderate, 3 inches; have very little inclination to do as others do. Small, 2 3-4; very awkward in copying anything. Very small, 2 1-2 inches; no capacity to imitate.

To cultivate, study to imitate all that is good in others—virtue, morality, and religion. To control, be more original and less parrot-like. Parents ought to be very careful as to their habits, for their children are too apt to imitate them in those things that would not be creditable to child or parent. When Conscientiousness is small, and this faculty strong, the mind will be apt to

forge. Wealthy parents might have protected their sons from becoming forgers if they had understood this subject, or trained their children according to Phrenology.

What more striking example to read a case of this kind in the public papers. Horatio Lester Fletcher (the son of the Rev. Mr. Fletcher), who has been sentenced to a term of imprisonment for committing extensive frauds on the Belston Savings Bank. He was found guilty and sentenced to three years penal servitude. I hope the day will come when every parent will have the head of every child examined, so that if one or more faculties are strong that are likely to interfere with its future success, that the parents will be able to check and correct, and so improve the mind that the child will never bring a blemish to the fair fame of their parents. The following hints will be useful: Indulge not thy mind in feeding itself upon imagination, which is either vain, unprofitable or impossible. Whatever thou seest laudable in others endeavor to attain thyself. Imitate what is good wheresoever thou findest it, though among Turks, Jews, Pagans, or heretics; and abominate evil, though in thy nearest friend. The best pattern follow, and be happy. Do nothing by base imitation, for that is the right way to become a silly fellow and an hypocrite. Let all thy actions proceed from vital principles of reason in thyself, and, when thou seest rare examples, let them serve thee only to awaken and rouse thy innate virtue. Do not get into that vile custom of mocking; it is, of all injuries, the least pardonable; it is the language of contempt, and the plainest way by

which it makes itself understood; it attacks a man in his innermost intrenchments, the good opinion he hath of himself; it aims at making him ridiculous in his own eyes, and thus convincing him that the person who mocks him cannot have a worse disposition towards him; renders him irreconcilable. Never take part with those who drink strong drink. It will never do you any good to imitate such. Sir Walter Scott says: "Of all vices, drinking is the most incompatible with greatness; not only so, but it is incompatible with economy, decency, health, and honest living." The following case will prove that clergymen ought to set a good example to their people to imitate. It ran thus: One day the clergyman called to see a family by the name of Saunders. Saunders was, it so happened, drunk. Miss Saunders tried to remove her father into another room, but he would not go, saying, "I hae as muckle need o' the minister's visitations as any o' ye." The minister enters and says to Saunders, "I see you have been drinking, and you have taken, I think, a little too much; it is a sad thing you cannot stop when you have had enough." "Weel, sir, that is a thing I never could tell —when I had enough. I ken tell when I hae some, and when I hae ower muckle, but I never ken when I hae enough." "I am sure, Saunders, you must do many a foolish action when you are in that state." "Na dou't I do, sir; but yea thing I am sure of I never drunk or sober, did sic a foolish looking thing as ride on twa saddles and not know of it. That is a thing I wad na hae done the fu'st time ever I was. I am na saying that you was fu'; na, na! May-be you

had'na tasted; but if I had done it they would say that I was fu'." "Saunders, did I not tell you the last time I talked with you that I would give you a new coat if you would abstain for twelve months?" "You did sir, I maun allow, but if I were to abstain fra drinking for twelve months may-be I could gie you a new coat as well as you could gie me one. It's when I am drinking that I hae the most need of a coat." The minister said to Miss Saunders, "I will not proceed any further at present; I have been very much put about by your father; I will call again upon you at an early day.' Miss Saunders cried out, "Father! father! what do you mean?" Saunders replied, "Hoots, woman; I think we got on nicely; I had as much to say in the visitation as the minister had; in fact, we gaed on just like twa reading verse about."

HUMOROUSNESS.

Moral use:—To be happy, cheerful, joyful. Abuse:—Ridicule, &c. It is located by the side of Casuality, and immediately before Ideality. When extra large, it will measure, with callipers, 4 3-4 inches; will be very fond of fun and jokes; will laugh, and like to see others do the same. Very large, 4 1-2; will enjoy a hearty laugh at the absurdities of others. Large, 4 1-2; possess a high mirthful feeling. Rather large, 4 inches; has a relish for the humorous, and enjoys fun. Average, 3 3-4; enjoys the humorous, but cannot make much

fun. Full, 3 1-2; has some little taste for the humorous. Moderate, 3 1-4; seldom makes fun, &c.; don't like to be laughed at. Small, 3 inches; dislikes drollery and humor. Very small; sad and sullen; no conception of fun.

To cultivate, read witty books and keep the company of mirthful people. To control, avoid turning everything into ridicule. Remember that mirth and mischief are two things. If thou makest others afraid of thy wit, thou hadst need be afraid of their memory. Seek not to please and gratify company by saying or doing anything that thou mayest have reason to repent of by thyself afterwards. Abstain from wanton, dissolute and foolish laughter, from petulant and uncomely jests, jeering, loud talking; and all such things as in civil account are indecencies and incivilities. Jeer not any one; it demonstrates thy contempt of him; because, when thou jeerest, and puttest him to the blush, thou intendest not profit, but pleasure by it; and it is hugely immodest and ignoble to take delight in confounding another, and exposing him to scorn or laughter, except it be in such small things as can bring no sort of disgrace. In thy conversation or writing make not too much use of fancy and flights of wit; it begets vain and puerile ideas, which tends neither to make us wiser nor better, nor more acceptible. Thy thoughts should be produced by good sense and right reason, and ought always to be the effect of thy judgment. I earnestly advise thee not to lay prudence bye when thou takest up railery and jesting; though they may be agreeable to some who are not touched, yet they usually offend more than they

please; one shall often see this sort of wit among themselves begin in jest, and play like puppies, and soon end in earnest and quarrel. Beware of sullen silence in company, and discontented looks, thy eye turning to all while thy face standeth still. It will be thought thou dislikest them all, and censurest what every one speaks or does.

The following is a very good joke that quelled a storm. It runs thus: "Colonel Jones and Major Smith were neighbors; they were both men of property, were good citizens, and extremely popular. They were men of tried courage, and had been engaged in many a skirmish. Like most men of their day, Jones and Smith would occasionally go on a spree, and their frolics were often protracted until late in the evening. Their pleasure on such occasions was frequently damped by the thought of their wives at home, who, like Tam O'Shanter's good dame, sat nursing their wrath to keep it warm. One night, after having kept up their frolic until a late hour, they returned home, where Colonel Jones found his wife waiting for him with a countenance that foretold a storm. The Colonel, whose face had never blanched before an enemy, quailed before the just indignation of his better half. Instead of going to bed he took a seat, and, resting his elbows on his knees, with his face in his hands, seemed to be completely absorbed in grief, sighing heavily, and uttering such exclamations as, "Poor Smith!" "Poor fellow!" His wife kept silent as long as possible; but at last, overcome by curiosity and anxiety, inquired in a sharp tone, "What is the matter with Smith?" "Ah!" says the Colonel,

"his wife is giving him fits now!" Mrs. Jones was mollified by the joke, and her wrath dissolved.

IDEALITY.

Moral use:—Desire for perfection. Taste for the lovely and beautiful. Abuse:—Extravagant great love for all that is showy. It is located on each side of the head above the temples, below Marvellousness, and at the back of Humorousness. When extra large, this part of the head will measure with callipers, 5 3-4 inches; an extravagant love for the showy, glary, &c. Very large, 5 5-8 inches; refinement and taste affords the mind pleasure, also poetry. Large, 5 1-2 inches; great taste for the lovely and beautiful in nature. Rather large, 5 1-4; poetry and refinement will afford the mind pleasure. Average, 4 7-8; enjoys magnificent scenes, but nothing remarkable. Full, 4 1-2; evinces a good share of taste, but prefers the plain to the ornamental. Moderate, 4 1-4; plain in expression, very little delicacy in feeling. Small, 4 inches; lacks taste and refinement of feeling. Very small, 3 1-2; no taste, apt to be rough, vulgar and gross in manners. To cultivate, avoid all persons of disgusting habits, who are given to drinking or swearing. To control, be less fastidious and ornamental. This faculty, strong and large intellect, will give the mind a talent for the fine arts, poetry, &c.

SUBLIMITY.

Moral use:—Sense of grandeur in nature and art. Abuse:—Bombast, &c. It is located between Caution and Ideality. When extra large, it will measure with callipers 6 1-8 inches; gives a strong passion for the wild and romantic. Very large, 6 inches; appreciates and admires the grand and sublime. Large, 5 3-4 inches; fond to contemplate the vast and magnificent. Rather large, 5 1-2 inches; a fair feeling for the grand and sublime. Average, 5 1-4 inches; enjoys the sublime and magnificent, but nothing very remarkable. Full, 5 inches; has a little conception of grandeur, but nothing very vivid. Moderate, 4 3-4; has very little conception of grandeur. Small, 4 1-2 inches; not any conception of the sublime. Very small, 4 1-4; has no sublime emotions whatever. To cultivate, admire the grand in nature. To control, be less bombastic.

INTELLECTUAL FACULTIES.

Perceptive groups:—These bring the mind into direct intercourse with the physical world, and takes cognizance of facts, phenomena and the conditions and qualities of things, and remembers them.

INDIVIDUALITY.

Moral use:—To perceive and remember that which is useful. Abuse:—Staring and impudently observing. It is located at the lower part of the forehead, imme-

diately above the top of the nose. When extra large it gives breadth between the eyebrows, and will measure back to the centre of the Zygomatic arch 3 inches. To get at the centre of this arch, take the orifice of the ear and the outer point of the eye, then strike a centre between them with a foot rule. Extra large, 3 inches; have a very strong desire to see and know all about everything. Very large, 2 7-8 inches; a great observer of men and things. Large, 2 3-4; remarkably quick at observing; a desire to see, know and examine. Rather large, 2 1-2; has very good observing powers, with a desire to see and know things. Average, 2 inches; observes only conspicuous objects, and requires things at times to be thrust on the mind. Full, 1 3-4; not very apt to observe very much. Moderate, 1 1-2; very defficient in observing anything. Small, 1 1-4; very rarely sees anything, no taste for particulars. Very small, 1 inch; no perception of facts. To cultivate, observe all things attentively that comes within the range. To control, do not stare so much and think a little more.

This faculty must be large to study Botany, Anatomy, Geology, or any of the kindred sciences. A person with this faculty very large, strong and reflective powers, with an active temperament, will be a sound thinker.

FORM.

It is located between the eyes. When extra large it gives great width. It will measure with the callipers

1 3-4 inches. Will possess the capacity to recognize persons to an extraordinary degree, would make a good portrait artist. Very large, 1 1-2; excellent memory of persons, and a very accurate perception of form. Large, 1 1-4; good perception of form and configuration in general. Rather large, 1 inch; has a fair recollection of shapes, &c. Average, 7-8 of an inch; perceives some little, but nothing remarkable. Full, 3-4 of an inch; some perception, but not anything very vivid. Moderate, 5-8 of an inch; has some little perception of forms, but rather poor. Small, 1-2 of an inch; a miserable memory of persons. Very small, 3-8 of an inch; no perception of form whatever. To cultivate, try to form and shape everything you see.

SIZE.

This faculty is located at the inner corner of the eye, on each side of Individuality and above Form. When extra large it will measure with callipers 2 inches. Will measure accurately with the eye, proportions, angles and perpendiculars. It gives the artist the talent to draw perspective. It is essential in the study of geometry. Good engravers, mechanics and architects require it. Very large, 1 7-8; will measure very accurately distances with the eye, and good at perpendiculars, angles and proportions. Large, 1 3-4; possesses a very good share of measuring power. Rather large, 1 1-2; has fair perceptions of size, space and proportion. Average, 1 1-4; can measure with the eye, but not very ac-

curately. Full, 1 inch; will be obliged to rely on actual measurement. Moderate, 3-4 of an inch; very poor judgment of bulk, quantity, distance, &c. Small, 5-8 of an inch; will be very inaccurate in measuring with the eye. Very small, has no ability to perceive size. To cultivate, judge size, proportions and distances, then measure with rule and tape. To control, do not allow disproportions to disturb and annoy you.

WEIGHT.

Is located at each side of Individuality and next to Size. When extra large, it will measure with a rule 3 inches from it to the Zygomatic arch. Great talent for judging of mechanical forces. An intuitive perception of specific gravity, &c. Very large, 2 7-8 inches; intuitive perception of weight and mechanical forces, &c. Large, 2 3-4 inches; a very good perception of mechanical forces and judge of weight. Rather large, 2 1-2; can judge weight pretty well. Average, 2 inches; a fair perception, but not anything remarkable. Full, 1 3 4; can judge weight some little, but not very accurately. Moderate, 1 1-2; not accurate as a judge of weight. Small, 1 1-4; cannot judge weight. Very small, 1 inch; not any perception of weight.

COLOR.

Located next to Weight, over the eye, in the centre of the eyebrow. When extra large it will measure back

to the arch 2 7-8 inches. Good talent to judge shades, tints, hues, &c. It is very large in the heads of landscape painters and gardeners. Very large, 2 3-4; will be able to discriminate with accuracy colors and shades. Large, 2 5-8; can discern colors very well. Rather large, 2 3-8; a pretty good taste for colors. Average, 1 7-8; fair perception of colors and their shades, but nothing remarkable. Full, 1 3-4; with practice might judge colors. Moderate, 1 5-8; may tell the primitive colors from each other, but not much more. Small, 1 3-8; can hardly distinguish one color from another. Very small, 7-8 of an inch; cannot perceive one color from another.

There was a gentleman in Dublin who was very fond of drawing, he painted his trees red instead of green. A young man, who wished to learn the haberdashery business in Edinburgh, was so deficient in this organ, that he could scarcely tell the difference between red and yellow. An amateur student approached Mr. Opie, the great historical painter, with the question, "Pray, sir, may I ask what you mix your colors with?" "With brains, sir," was the prompt reply. When young men are small in this facuity, they will never do for painters, gardeners or drapers. It is very advisable that parents should understand the talents of their children before placing them to trades or professions; by so doing money, time, &c., would and could be saved.

RELATIVE PERCEPTIVE FACULTIES.

These perceive and remember the relations of things in time, place and number.

LOCALITY.

Located at each side of Individuality, above Weight. When extra large it measures back to the centre of the arch 3 inches. Gives the mind a strong geographical talent. Possesses an excellent memory for localities. Gives a passion for traveling. Very large, 2 7-8; excellent memory for places; great talent for geography. Large, 2 3-4; a great desire to see places, and can remember them. Rather large, 2 1-2; remembers localities and their relative positions very well. Average, 2 inches; a fair memory of places, but apt to get lost in a large town or forest. Full, 1 3-4; has but a faint recollection of places, very apt to get lost. Moderate, 1 1-2; no natural taste for geography. Small, 1 1-4; no capacity to remember places. Very small, 1 inch; no talent for geography.

NUMBER.

It is located at the external angle of the eye, at the back of Order. When extra large, it will measure, from one side to the other, 4 7-8 inches. Gives an excellent memory for numerical and mental arithmetic; great power to calculate, substract and divide. Very large, 4 3-4; excellent talent for numbers. Large, 4 5-8; very good arithmetical talent, and will excel with practice. Rather large, 4 1-2; possesses very good calculating power. Average, 4 1-4; can learn to figure with practice. Full, 4 1-8; will add and calculate with

some difficulty. Moderate, 4 inches; will be rather dull in figures. Small, 3 3-4; very little talent for numbers. Very small, 3 1-2 inches; no talent for numbers. Teachers ought to understand this subject, and train their pupils according to the talent they possess. Homer could not multiply. Beethoven used to make long lines of twos, some yards long, to find out how many twice twenty made. He ordered his cook to buy a number of things which he wrote down with the prices attached and the total added up below. The tradesman found mistakes in summing up and corrected them, but not without some severe reflections on the great composer's ignorance of what every school-boy knew. ' Sydney Smith, the great political philosopher, it was impossible to teach him figures. Horace Walpole said, " I am a woeful arithmetician. I could never learn my multiplication. Alexander Dumas could never master short division. Sheridan, the great orator, who was about being made Chancellor of the Exchequer, could not work a sum up in long division. Lord Lyttelton, once the Chancellor of the Exchequer, never in his life could learn that two and two are four. Leigh Hunt was unable to deal with the simplest question in arithmetic. Lord Byron cursed the bills he was two hours in adding up, one under $30. He said that if the old demon Eldon decided mens' sanity by figures, he should be consigned to durance vile. Washington Irving was very backward in sums. He used to change tasks with the boys; he would write their themes, while they would work his sums. George Combe could never master figures. Lady Eskdale said to a number of friends that

there were 230 voters still unpolled, and Mr. Mullens assures me that of these we are sure of 120 or 130, I forget which ; and, do you see, we must substract 130 from 250, and 287 from 130, and then add—. No that is not right. Sums are difficult, but that the result would give us a majority I know, because Mr. Mullens says so. Lady Mary Montague, writing to her daughter, the Countess of Bute : " I am pleased to hear that my eldest grandchild is a good arithmetician ; it is the best proof of understanding. The knowledge of numbers is one of the chief distinctions between us and the brutes." It is evident that this lady did not know anything of the human mind, or she would not have wrote such nonsense. Her grandchild would be no less a woman if she, like Lord Lyttelton, could not learn that two and two are four.

ORDER.

It is located between Color and Number. When extra large it will measure back to the centre of the arch 2 1-2 inches. Will be perfectly systematic, particular to have a place for everything, and everything in its place. When the temperament is very active, then the person will be apt to over-work, and become an annoyance to all who are in the way. Very large, 2 3-8 inches ; very precise, and a great lover of order and system. Large, 2 1-4 ; love to have things in their proper places ; very much annoyed when not in place. Rather large, 2 ; fond of order, and will evince a good share of system. Average, 1 3-4 ; likes order, but will

not be systematic in it. Full, 1 1-2; likes, but will not keep order in anything. Moderate, 1 1-8; rather careless about putting things in their proper places. Small, 7-8 of an inch; great want of method, careless and slovenly. Very small, 3-4 of an inch; no regard for system, method, or order.

EVENTUALITY

Is located in the centre of the forehead, above Individuality and below Comparison. When extra large, it will measure back to the centre of the Zygomatic arch 3 1-8 inches. Gives a very retentive memory of historical facts, and will remember vividly the occurrences related in books, &c. Very large, 2 7-8; a strong memory for events, talent for history. Large, 2 3-4; a very good memory for things in general. Rather large, 2 1-2; a good general memory with practice. Average, 2 inches; very fair recollection of leading events. Full, 1 3-4; a very poor memory for particulars. Moderate, 1 1-2, very forgetful of details. Small, 1 1-4; forgets nearly everything; no memory for dates, &c. Very small, 1 inch; no mind, or memory, or taste for facts, events, &c. To cultivate, charge your mind by recalling what has been read and heard. Smoking, snuffing, and drinking alcoholic liquors will destroy memory.

TIME.

It is located in the middle region of the forehead, on each side of Eventuality and above Color and Order.

When extra large, it will measure back to the centre of the arch 2 3-4 inches; can tell the time of day as correctly as if they had a time-piece. Very large, 2 5-8; an excellent talent for time by intuition. Large, 2 1-2; very good talent for the perception of time in music. Rather large, 2 3-8; perception of time, with a fair memory for the duration of time. Average, 1 7-8; perceives and remembers time pretty well with practice. Full, 1 1-2; poor perception of time in music. Moderate, 1 1-4; have a very imperfect idea of time. Small, 1 inch; fall very far short of keeping correct time. Very small, 3-4 of an inch; no talent for time, fails to be punctual. To cultivate, time every thing and be regular in all habits. Be punctual even in small matters, as meeting a friend, restoring a book; for failing in little will bring thee to fail in greater, and always render thee suspected, and thou shalt never after be confided in.

TUNE.

It is located between Time and Constructiveness, over Order and Number. When extra large, the head will measure, with Callipers, from one side to the other, 5 1-2 inches; gives extraordinary musical taste and talent. The temperament, as well as the measurement, must be taken into consideration when testing its strength. Very large, 5 1-4; has a very fine perception of concord and discord; enchanted with good music. Large, 5 1-8; has very good musical talent. Rather large, 4 7-8; with practice will show very fine musical talent.

Average, 4 5-8; taste for melody and natural music. Full, 4 3-8; has some little taste, but lacks musical talents, Moderate, 4 inches; learn to play tunes with great difficulty, except the temperament be very active. Small, 3 3-4; very little perception of music. Very small, 3 1-2; no talent whatever for music.

Large Tune, Ideality, and Intellect are required to compose music. Many take music lessons to no purpose. It would be well for society to understand this subject of Phrenology. Money would not be wasted, and time lost, on the mind that was without musical talent. "Tune gives the perception of melody; but this is only one ingredient in a genius for music. Tune is requisite to a just perception of intervals, to the proper appreciation of harmony. Secretiveness and Imitation to produce expression. Weight, Form and Individuality, large, with fine Temperament, these give great musical talent."

EXPRESSIVE AND REFLECTIVE FACULTIES.

This group perceives and remembers the relation of other perceptions, investigates cases, and expresses ideas in words, &c.

LANGUAGE.

It is located behind the eye. When extra large, the eye will be pushed outwards and downwards, swelling out the bottom eye-lid 5-8 of an inch. Gives a talent

to study languages with great facility. Very large, 1-2 an inch. Can be very fluent and exceedingly expressive. Large, 7-16 of an inch; an excellent perception and memory of words. Rather large, 3-8 of an inch; commands a fair share of words; fluent when excited. Average, 5-16; have very fair communicative talents, with practice. Full, 1-4 of an inch; rather barren in expression; may write better than speak. Moderate, 3-16; has poor communicative talent, hesitates for words. Small, 1-8 of an inch; can hardly remember words. Very small, 1-16 of an inch; no verbal memory for words. To cultivate, talk of what you have seen and read as often as you can. Whenever thou perceivest the least motion of anger within thee, make haste to check it as thou wouldst to quench a fire in thy house; and be sure to keep strict watch over thy tongue, that it breaks not out into provoking expressions, for that breath will blow up the fire, not only in thy antagonist, but in thyself.

COMPARISON.

This faculty is located above Eventuality. When extra large, it will measure, from a perpendicular line drawn from the centre of the Zygomatic Arch to Comparison, 2 7-8 inches. A wonderful talent for analogy will be very critical. Very large, 2 3-4; an excellent talent for comparing, explaining, criticizing and exposing. Large, 2 5-8; perceives analogies and their relation to principles very well. Rather large, 2 3-8;

possess a fair share of clearness and demonstrative. Average, 1 7-8; perceives analogies, but fails to carry them out in principle. Full, 1 1-2; may perceive striking similarities, but overlook others. Moderate, 1 1-4; rather poor to explain and clear up points. Small, 1 inch; very poor talent for drawing inferences. Very small, 3-4 of an inch; no capacity to reason by analogy.

CAUSALITY.

It is located at each side of comparison. The measurements are taken from the same line as in Comparison. Extra large, 2 7-8; great talent for metaphysical speculations and abstract reasoning. Very large, 2 3-4; great desire to know the why and wherefore of things, displays originality of mind. Large, 2 5-8; can trace causation with considerable clearness. Rather large, 2 3-8; reasons and adapts means to ends very fair. Average, 1 7-8; adapts means to ends very well, but not a reasoner. Full, 1 1-2; poor perception of causation; cannot deal with ideas in the abstract. Moderate, 1 1-4; very seldom arranges things before hand. Small, 1 inch; deficient in planning and reasoning power. Very small, 3-4 of an inch; no capacity to trace effect to cause, thoughtless and foolish. To cultivate, think and read, plan and construct, and make as much use of your own mind as you can.

A few hints will be useful on this faculty. Out of the books you read extract what you like; then single

out some particulars from the rest for that day's meditation. So long as the meat lies whole upon the stomach, it is a burthen to us; but upon digestion, it passeth into strength and blood. And so it fares with our studies. So long as they be whole they pass into the memory without affecting the understanding and affections; but upon meditation they become our own, and supply us with strength and virtue. You may as well expect to grow stronger by always eating, as wiser by always reading; too much overcharges nature, and turns more into disease than nourishment.

HUMAN NATURE

Is located above Comparison and below Benevolence. When extra large, this part of the head will stand out 2 3-4 inches from the line taken from the centre of the arch; a strong talent for the study of physiognomy. Very large, 2 5-8; can form a very correct judgment as to character. Large, 2 1-2; can read men well from their looks. Rather large, 2 3-8; have very fair talent for reading character. Average, 2 inches; with practice could read character very fairly. Full, 1 3-4; not any extra talent for reading character. Moderate, 1 1-2; very poor hand to read character. Small, 1 1-4; will be very apt to be imposed upon by others. Very small; no taste or talent for the study of human nature. To cultivate; scan closely the actions of all men.

A great physiologist, when lecturing before his class, said, pointing to himself, "This is the work you must study if you wish to become eminent in your professions."

AGREEABLENESS.

It is located above Causality, and at each side of Human Nature. When extra large it will measure with the callipers 4 1-4 inches; will possess a very persuasive and conciliatory manner. Very large, 4 inches; very polite and agreeable in company. Large, 3 1-2; very pleasing and persuasive in manner. Rather large, 3 inches; very pleasant and agreeable. Average, 2 3-4; can show a good share of pleasantness at times. Full, 2 1-2; not at all pleasant or persuasive. Moderate, 2 1-4; will fail sadly to win the good graces of others. Small, 2 1-8; very disagreeable and unpleasant. Very small, 2 inches; a pest to society; a very sour temper. To cultivate, study and practise politeness to all classes of society; try it and you will find that civility is a fortune. It is a well known fact that a courteous man generally succeeds well in life. The famous Duke of Marlborough is a case in point. It was said of him by a contemporary, that his agreeable manners often converted an enemy into a friend; and by another, that it was more pleasing to be denied a favor by his Grace than to receive one from most men. The gracious manner of Charles James Fox preserved him from general dislike, even at the time when he was, politically, the most unpopular man in the kingdom. History is full of such examples of success obtained by civility. The experience of every man furnishes, if we but recall the past, frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants, and indeed, individuals of all pursuits.

TESTIMONIALS.

Birkenhead, October 4, 1861.

Prof. P. Graham examined my head, and I give him this testimonial, testifying to the value of his system of Phrenology. All his measurements agree with the facts.

JOSEPH BAYLEE, D. D. Principal of St. Aidan's College.

Prof. P. Graham's delineations of character are very accurate. I have known him for many years, and he is a gentleman I have the highest opinion of.

Rev. Dr. BLAKENEY, L.L.D.

New Brighton, 1860.

Prof. P. Graham's measurements, to my great surprise, correspond with every feature of my character.

Rev. Dr. POGGI, Principal of New Brighton College.

Claughton, 1860.

Prof. P. Graham with his measurements is a complete master of the science of phrenology. He was very correct in his delineations of my character.

Rev. W. D. BENTLEY, of St Aidan's College.

Liverpool, 1863.

Prof. P. Graham very carefully delineated my character. To test his system, I had my head examined a second time, and his second measurement and chart agreed with the first examination.

HENRY CLAUGHTON, Naval Architect.

Abbey Town, 1866.

It affords me great pleasure to bear testimony to Prof. P. Graham's great ability as a practical Phrenologist.

Rev. A. ASHWORTH, M. A.

Ebbey Vale, 1863.

Prof. P. Graham is a very able delineator of character.

Rev. W. HUGHES,

London, 1862.

A vast amount of real and lasting good resulted from Prof. P. Graham's examinations of character. Dr. DAY.

London, 1862.

Prof. P. Graham's examinations were productive of much good to our people. W. SWINDLEHURST, Esq.

London, 1862.

Prof. P. Graham's delineations of character were very correct and gave great satisfaction. GEORGE LING, Esq.

Elling, 1862.

Prof. P. Graham's measurements and charts of character agree very correctly with the characters of those examined.

WM. BOND, Esq.

Pontfract, 1868.

Your examinations give our people great satisfaction.

EDWARD TYER, Esq.

Birkenhead, 1866.

Prof. P. Graham has a great work in hand, and his vigorous powers have done much for the people.

Rev. R. H. LUNDIE, M. A.

Prof. P. Graham is a complete master of the science of phrenology. *Edinburgh News*, 1862.

Prof. P. Graham is a very clever delineator of charac'er.

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